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* NATIONAL *
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MUSIC

Grab Hold of the Essence and Make a Penetrating Criticism

- more on the need to pay attention to the discussion of the question of titled and untitled music

by

Ch'u Lan (初 瀾)

(Peking Jen-min Jih-pao, February 8, 1974)

At present, a mass struggle for the penetrating criticism of Lin Piao and Confucius is deepening. The discussion on titled and untitled music and the criticism of the revisionist viewpoint publicizing that bourgeois works of classical music "have not any profound social content" are also gradually gaining depth. This is an acute struggle between the proletariat and the bourgeoisie, between Marxism and revisionism, in the sphere of literature and art. Practice of struggle shows that criticism made on this question is highly necessary. We must incorporate this criticism into the struggle to criticize Lin Piao and Confucius and carry it through to the end!

To further deepen criticism, we must take class struggle and the two-line struggle as the key link, see through superficial phenomena and lay hold of the essence of the revisionist viewpoint. Only by so doing can we really topple and discredit by criticism the revisionist viewpoint!

Marxism tells us that we must look at the essence of a problem. A musical piece with or without title is not the essence of the problem. The most important thing is to see the political content of which class does the musical piece manifest the political line, of which class does it serve. Bourgeois music, whether titled or untitled, is a medium of public opinion for serving

the bourgeoisie in seizing political power and consolidating its political power. A host of facts in the history of music have shown that music without a title is simply a tactic used by bourgeois composers to cover up the class content of their works. Dictated by the needs of certain political aims and the situation of the struggle, they openly give titles to some musical works, but do not openly give titles to some others. They also can play a titled piece at random in complete departure from its given title.

Are not those works of impressionist and modern music constantly given titles like "Pine," "Fountain" and "Moon"? But once they are analyzed with the class viewpoint, it is not difficult for us to see through a medley of weird musical sounds and hear the demoralizing tunes that reflect the disorderly and decadent life of the bourgeoisie. In particular, the musical works of modern revisionism often use the shield of "revolutionary" titles to wildly smear and tarnish the people's revolutionary struggle and the heroic image of the laboring people, and to maliciously attack the proletarian dictatorship and the socialist system. It can be seen from this that whether or not a musical piece has a title cannot change in the least the political content and class essence reflected by it, and cannot change in the least its own objective social role. Therefore, the fundamental problem lies in what stand, viewpoint and method we should adopt toward bourgeois musical works (including titled and untitled music). We either take the proletarian stand, adhere to the Marxist class viewpoint and class-analysis method, and link up the historical development of class struggle in a given period with the critical analysis of the class content of bourgeois musical works; or take the bourgeois stand, and substitute a concrete class analysis with empty talk about such abstract concepts as "changes and contrasts in sentiments," and "healthy and open-minded" actually for the purposes of publicizing the bourgeois "theory of human nature," covering up the class essence of musical works and hoodwinking and deceiving the broad masses. This is the focus of our controversy and discord.

We can in no way depart from class analysis and prattle about whether or not a musical piece has "profound social content." In society where there are classes, any work of literature and art has only a concrete, class social content. It has never any abstract and class-transcending social content, or anything described in the abstract as "profundity." The true aim of such themes publicizing that bourgeois musical works "have not any profound social content" is to cover up the class content reflected by bourgeois musical works. This can only make the revolutionary people lose their vigilance against the corruption of bourgeois ideology and throw the door wide open for the permeation of bourgeois culture, and help cover up the bourgeois bid to seize the literary and art positions from the proletariat.

The appearance of the revisionist viewpoint to blot out the class nature of musical works is not an isolated, individual and accidental phenomenon, but a concentrated manifestation of the tendency to worship things foreign and restore the old order in present-day society and in musical circles. This tendency is reflected not only in the question of whether or not there is social content in bourgeois untitled music but also in the question of the stand taken toward the bourgeois titled music. It is reflected not only in musical creation but also in the presentation of musical programs and in musical education. It

is reflected not only on the musical front but also on other literary and artistic fronts. The only difference lies in the form of expression. The publicity of the bourgeois theory of human nature to blot out the class nature of musical works is a reflection of the "theory of the dying out of class struggle" in music. We must thoroughly expose and sternly criticize this tendency.

The bourgeois theory of human nature is the essence of the revisionist viewpoint on the question of titled or untitled music. This theory of human nature which blots out the class nature of musical works is imported from the European bourgeoisie, and its root cause can also be traced to the doctrine of Confucius, the ideological representative of the slave-owner class on the decline in China. In the struggle to criticize Lin Piao and Confucius, we must further criticize this revisionist viewpoint.

Chairman Mao points out, "The class struggle between the proletariat and the bourgeoisie, the class struggle between the different political forces and the class struggle in the ideological field between the proletariat and the bourgeoisie will continue to be long and tortuous and at times will even become very acute." We must take full cognizance of the protractedness of struggle in this respect. In the struggle to criticize Lin Piao and Confucius, we must link the reality of class struggle in the ideological sphere and especially on the literary and art front (including the musical front) with making sustained revolutionary mass criticism against all revisionist viewpoints and ideological tendencies unfavorable to the development of socialist literature and art, and further consolidate and develop the socialist literary and art battlefront in the stormy struggle.

* * *

DISCUSSION OF SHANGHAI DOCKERS' WALL POSTER
BY PEKING CADRES AND WORKERS

Eliminate the Remnant Pernicious Influence of the Revisionist Enterprise-Building Line in the Struggle To Criticize Lin Piao and Confucius

- excerpts of speeches by cadres and workers of five enterprises in Peking at a forum on the revolutionary big-character poster put up by the workers of the 5th district of the Shanghai Harbor Affairs Bureau

(Peking Jen-min Jih-pao, February 10, 1974)

Jen-min Jih-pao Editor's Note:

After publishing in this newspaper on February 1 the revolutionary big-character poster, "Be the Master of the Wharf and Not the Slave of Tonnage" by the workers of the 5th Loading and Unloading District of the Shanghai Harbor Affairs Bureau together with an editor's note, we invited the cadres and workers of five factories and enterprises--Peking No. 1 Machine Tool Works, Peking Instrument Factory, Peking Heavy-Type Electric Motor Factory, Shoukang Steel Mill and Fengt'ai Rolling Stock Section of the Peking Railway Administration--to hold a forum.

Around the problems raised in the big-character poster and the editor's note, the comrades participating in the forum combined the realities of their respective units with the criticism of Lin Piao and Confucius' reactionary fallacies and the criticism of the revisionist enterprise-building line. Given below are the excerpts of speeches by some comrades.

*

Warmly Support the Revolutionary Spirit of the Masses

Liu Jui-t'ien (刘瑞田, Vice Chairman of the Revolutionary Committee of the Shoukang Steel Mill):

The revolutionary big-character poster by the workers of the 5th district of the Shanghai Harbor Affairs Bureau entitled "Be the Master of the Wharf and Not the Slave of Tonnage" has given me great education. Whether the leading cadres can assume a correct attitude toward the masses is an important question bearing on whether or not a socialist enterprise can be properly operated as well as a major problem in remolding the world outlook of the leading cadres. Each of us knows that we must trust and rely upon the masses and respect the pioneering spirit of the masses, but it is easier said than done. Despite the great proletarian cultural revolution, this problem has not been completely solved as far as some of our leading comrades are concerned.

I want to say something about a struggle in our factory for lining the furnace with large bricks to prolong the life-span of the furnace.

In 1970, our factory was assigned a heavier task, and in order to increase steel output, it was necessary to raise the life-span of the furnace. The workers of the Dolomite Workshop suggested the use of large bricks instead of small bricks for furnace lining. Because of this, the number of cracks in the furnace was reduced, the resistance of bricks to erosion was strengthened, the life-span of the furnace can be prolonged. This was a major reform. But this proposal for abolishing superstition and ideological emancipation met with the opposition of individual leaders in the factory. They claimed that the proposal was too risky as there was no precedent in the whole country and they had no confidence in it. If things went awry and the production assignment was left unfulfilled, who was to assume the responsibility? The workers said, "Does it mean then that we must shy away from anything that has not been tried before? If this is so, then how can an invention be made?" However, the leadership still refused to accept the opinion of the masses. The workers became very indignant and put up a big-character poster in the factory. It pointed out that this meant the suppression of mass socialist activism and suppression of new things. It was unthinkable that after the great proletarian cultural revolution, some leaders still did not trust the massses! Many bricklayers made known their views to the leadership.

The Party committee of the factory considered this a two-line struggle. It fully affirmed the activism and pioneering spirit of the workers and criticized the right-deviation conservative thinking of certain leading cadres. The workers were greatly encouraged. They overcame numerous difficulties and at last made the large bricks and had the furnaces properly lined. After several tests, the life-span of the furnace surpassed 500 heats. The workers again put forward the resounding slogan, "Maintain six (hundred heats), break through eight (hundred heats) and aim for 1,000 (heats)." Some people said that this was daydreaming. But not long afterward, the barrier of 700 heats was broken through. The workers again adopted the method of lining furnaces with large bricks steeped in oil. In 1973, the level of 1,129 heats was at last reached, thus setting the highest national record for the life-span of a 30-ton converter.

This example shows that the leading cadres of some enterprises always feel that they are wiser than the masses. In their minds, there is still the influence of the reactionary thinking represented by Confucius' "Only the wise of the highest class and the stupid of the lowest class cannot be changed" and Lin Piao's "theory of innate genius." In the present movement to criticize Lin Piao and Confucius, efforts must be made to eliminate this influence before the question of trusting the masses and relying on the masses can be further solved.

Only By Grasping Major Issues and the Line Can Production Be Promoted

Chou Ho-liang (周鶴良, Deputy Secretary of the Party Committee of Peking Heavy-Type Electric Motor Factory):

The leading comrades of our factory have seriously discussed the revolutionary big-character poster by the workers of the 5th district of the Shanghai

Harbor Affairs Bureau and the Jen-min Jih-pao editor's note. It is our opinion that the big-character poster has really touched on the vital problems in enterprise management and is of universal realistic significance.

For several years, we have also had our own experiences and lessons on this problem. In 1972, because we had not properly oriented revolution and production, the pressure of production work sometimes led to the appearance of a tendency to grasp production for production's sake, and work was left in a passive state. It was not until midnight on December 30 that we were barely able to fulfill the plan, but the quality of the products had many problems. In the course of summing up the work of 1972 and discussing the question of what should be grasped by the Party committee in 1973, all were unanimously of the view that the key problem was to grasp management, the system and technical transformation. After studying the New Year's Day editorial of the two newspapers and one journal of the Center we realized that our original way of thinking was wrong and that we should put such a matter of top importance as the criticism of Lin Piao and the rectification of the style of work above all else. But some members of the Party committee still had doubt in whether or not this approach could push production up. However, the facts gave us a course of education. In the first quarter, the Party committee directed vigorous efforts toward such a matter of top importance as the criticism of Lin Piao and the rectification of the style of work. The consciousness of the cadres and the masses in class struggle and the two-line struggle was greatly raised, and the state plan was overfulfilled. Subsequently, the Party committee more consciously tackled the major issues to promote the exertion of major efforts, kept a constant grip on things without relaxation and made constant criticism without neglecting the line. The annual, monthly and quarterly plans were overfulfilled, and the quality of products also came up to the state standard. This fully shows that "the correctness or incorrectness of the ideological and political line decides everything" and "that the line is the key link; once it is grasped, everything will fall into place."

At present, the Party committees of factories and enterprises are required to grasp such a matter of top importance as the criticism of Lin Piao and Confucius. Only by grasping this matter of paramount importance can we grasp such a key link as class struggle and the two-line struggle, and give impetus to the faster development of production in socialist enterprises.

Hao Wan-tung (郝万东, Head of the Insulation Unit of the Electric Motor Workshop of the Peking Heavy-Type Electric Motor Factory):

At first, we also had thought that it was for those at the higher level to keep watch over the line and those at the lower level to take care of work, and we rested content with the fulfillment of the production assignments entrusted us by the higher level. The Party committee studied the 1973 New Year's Day editorial of the two newspapers and one journal of the Center, grasped the criticism of Lin Piao and the rectification of the style of work, and operated a study class. We were called upon to send two persons to the study class. I was afraid that production might be affected, and planned to send only one person. Later, the masses were asked to discuss the matter. The workers said, "The criticism of Lin Piao and the rectification of the style of work is a matter of

paramount importance. If we don't participate, who will?" A youth even took the initiative in offering to take up the production work left by the comrades who went to attend the study class. On the day of mobilization, he almost finished the work of two persons. This incident was a source of great education to us. So long as we are determined to grasp the major issues and the line, we can greatly arouse the socialist activism of the masses. In 1973, with the criticism of Lin Piao and rectification of the style of work taken as the key link, we grasped the revolution and promoted production, and fulfilled the state plan three and a half months ahead of schedule. We also relied on our own strength to carry out two major technical innovations. The masses aptly said, "When the line is incorrect, we stumble everywhere; when the line is correct, every step is a giant stride ahead."

The obscurantist policy advocated by Lin Piao seeks to make us engross ourselves in production and pay no attention to the line, so as to facilitate their restoring capitalism. We must keep a proper grip on the criticism of Lin Piao and Confucius as a matter of top importance, eliminate from our minds the remnant pernicious influence of Lin Piao and Confucius, and raise our awareness of class struggle and the two-line struggle.

Rely Upon the Worker Masses To Keep a Proper Watch Over the Line

Li Jui-t'ing (李瑞亭, Secretary of the Party Branch of the No. 3 Worksho of Peking Instrument Factory):

The problems exposed in the revolutionary big-character poster by the workers of the 5th district of the Shanghai Harbor Affairs Bureau also had occurred in our workshop.

In March and April last year, our workshop gave a poor performance in the fulfillment of its production assignments. The lathe work unit was in particular unable to fulfill its assignment, and the work processes in milling, planing and grinding were directly affected. We were all seized with great anxiety. A leading comrade of the workshop held that the problem at that time was that there were no clearcut rules governing reward and punishment. Therefore, he suggested the method of assigning a specific share of work to each worker, and any worker who finished his share of work could take a rest. Not long after the introduction of this method, because the political study effort was hampered, the criticism of Lin Piao and rectification of the style of work ground to a halt, the spirit of unity and cooperation became weaker and evil practices sprang up, not only did production not go up but was actually on the decline.

At this very time, Communist Youth League members Ch'ang Feng-ying and Liu Chün-yün, seized with the revolutionary spirit of going against the tide, put up a revolutionary big-character poster entitled, "Where Lie the Problems?" It pointed out that the set of methods introduced by the lathe work unit was similar in nature to "the fixing of output quotas based on the households" promoted by Liu Shao-ch'i in the countryside and was a material incentive in disguise and a backwash of the revisionist line. This revolutionary big-character poster

sounded the alarm for us. This incident made us deeply realize that if the Party organization of an enterprise did not grasp the major issues and the line, then as was pointed out by the Jen-min Jih-pao editor's note, what had been criticized in the great proletarian cultural revolution would reappear and the socialist enterprise still could take the revisionist road.

To insure the socialist orientation of an enterprise, we must firmly and unswervingly trust and rely upon the worker masses. We must rely upon the masses to keep a proper watch on the line. The revolutionary big-character poster "Where Lie the Problems?" has vividly shown that the line consciousness of the masses is higher than ours. The masses are able to see clearly what we fail to see clearly. The masses can understand what we do not understand. "The masses are the real heroes." In the current penetrating campaign to criticize Lin Piao and Confucius, we must vigorously criticize Lin Piao's "theory of innate genius" and his fallacy that slanders the masses of knowing nothing other than saying, "Congratulations, be prosperous," and of paying attention only to "edible oil, salt, sauce, vinegar and firewood." We must vigorously criticize Confucius' reactionary viewpoint that "a superior man is amenable to an appeal to his sense of righteousness but a mean person is amenable to nothing but the lure of money," and really plant in our minds the idea of trusting and relying on the masses. Only in this way can we insure the thorough implementation of Chairman Mao's revolutionary line in an enterprise.

Liu Chün-yün (刘俊云, young female worker of No. 3 Workshop in Peking Instrument Factory):

As the workers of the 5th district of the Shanghai Harbor Affairs Bureau have aptly said in their revolutionary big-character poster, we must not only take care of production but also take care of the line. To take care of the line, we must have the revolutionary spirit of going against the tide and dare to wage struggle against the erroneous line.

The big-character poster "Where Lie the Problems?" was written by me and Comrade Ch'ang Feng-ying after an ideological struggle. As both of us were keen on joining the Party, we were afraid that a big-character poster put up by us would make the cadres hit back in retaliation and make the masses talk sneeringly about us, thus affecting our Party membership prospects. At that time, we repeatedly studied Chairman Mao's teaching, "Communist philosophy is the philosophy of struggle." We came to understand that in the face of major issues of right and wrong, to show fears of one kind or another would only disqualify us for Party membership. To be a bona fide Communist Party member, we must dare to wage struggle against wrong trends. Therefore, we made up our minds to put up the big-character poster. At first, some people sneered at us and some even came out against us. They described this as "a storm in a tea cup." But the Party organization and the broad masses were behind us.

Through practice, we came to understand that to keep a proper watch on the line, we must dare to wage struggle against the erroneous line. We must criticize the reactionary fallacies, such as "when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends" advocated by Lin Piao and "peace to be prized" publicized by Confucius

and Mencius and their ilk. We must criticize the "doctrine of the Mean" worshipped by Confucius and Mencius and their followers. We must take an active part in this political struggle to criticize Lin Piao and Confucius now underway.

Apply the Revolutionary Line in Arousing Mass Enthusiasm

Li Chen-shun (李振順, Deputy Secretary of the Party Committee of No. 1 Machine Tool Factory of Peking):

After reading the revolutionary big-character poster by the workers of the 5th district of the Shanghai Harbor Affairs Bureau, I have learned a useful lesson. The big-character poster has clearly pointed out the vital problems in enterprise management.

The projected capacity of our factory for the manufacture of machine tools is 2,400 units. However, in the ten years and more prior to the great proletarian cultural revolution, the annual output always hovered around 1,000 units. In 1969, the projected capacity was broken through for the first time. In 1970, output was doubled to reach over 5,000 units. Subsequently there were continuous leaps forward from year to year.

Why is it that there have been such great changes? As people have often said, "Change or no change--the key lies in the line." Before the great cultural revolution, due to the interference of the revisionist line, our factory followed the practice of "having experts run factories," practiced "control, strangling, suppression and punishment" toward the workers, and used a variety of bonuses to arouse mass activism. The result was contrary to expectation and production did not go up. During the great cultural revolution, we criticized the revisionist enterprise-building line and firmly carried out the "Constitution of the Anshan Iron and Steel Company." We doggedly placed proletarian politics in command, vigorously waged class struggle and the two-line struggle, energetically launched mass campaigns, and applied Chairman Mao's revolutionary line in arousing the enthusiasm of the broad masses for socialism. Assuming the attitude of the master of the house, the broad masses grasped revolution and promoted production. Everyone offered suggestions and contributed ideas. With the masses working as a team, what could not be achieved in the past was achieved. The projected level that could not be attained in the past was broken through.

Derived herefrom is a most fundamental experience: What does a socialist enterprise rely upon to arouse mass activism and to push up production? It has to rely upon Chairman Mao's revolutionary line. As the Jen-min Jih-pao editor's note has pointed out, this is "not a small but an important matter." I was in the past and am now in charge of production. In my mind, I often paid greater attention to the material factor than the human factor. When problems arose, the idea of adopting some kind of system for practicing strangling often rears its head. This was a reflection of the fact that the remnant pernicious influence of the revisionist line had not been thoroughly eliminated. In the current campaign to criticize Lin Piao and Confucius, we must thoroughly criticize the idealist conception of history, "the wise of the highest class and the stupid of the lowest class," publicized by Lin Piao, further embrace the idea of "the

masses are the real heroes" and wholeheartedly rely upon the working class to operate the socialist enterprise well.

The Leadership Must Stay Ahead of the Masses

Li Fu-shan (李福山, overhaul worker of the Fengtai Rolling Stock Section of the Peking Railway Bureau):

The revolutionary big-character poster by the workers of the 5th district of the Shanghai Harbor Affairs Bureau has given our section quite a big shock. We workers have called a forum with many pungent views put forward. Everyone holds that of the problems existing in enterprise management at present, the primary one lies in leadership.

Let us first talk about the tackling of major issues. The 10th Party National Congress called on Party committees to grasp major issues, the line and political-ideological work. But the Party committee members of our section did not pay enough attention to this matter. They paid close attention to car repairs. If a car duly repaired could not be delivered from the rolling stock section the same day, the leadership would look into this and make inquiry about that. The masses said critically, "To the leadership, the grasping of major issues means the grasping of eleven cars every day." Of course, car repairs should be grasped, but the point lies in how such work should be grasped. Should production be grasped for its own sake or should revolution be grasped to promote production? Involved here is a problem of the line.

Next, about the participation of cadres in productive labor. In our place, we very seldom see the leading cadres at the factory level go to work in the workshop. A certain leading cadre is supposed to be staying at a selected spot in our place but he often disappears after saying hello. The workers have a lot to say. The leading cadres confine themselves to a small room all the time and are separated from us by a wall. If the leading cadres don't go among the workers, how can they tackle major issues within the confines of a small room? The workers are full of enthusiasm in learning from Tach'ing. How do the leading cadres learn from iron man Wang? How can they learn from Tach'ing without putting in great efforts and sweating profusely? What does the word "leadership" mean? It means taking the lead!

Next again, let us see whether the leadership places full trust in the masses. The broad masses of workers are very keen on technical innovation and their achievements are tremendous. But because the leadership has not aroused the masses to the full, some innovations introduced prove to be inapplicable and some have even to be scrapped. This not only leads to waste of materials but affects production and dampens mass enthusiasm. Is this phenomenon not worthy of attention?

The leaders must grasp major issues, the line and political-ideological work. Meanwhile, they must pay attention to the transformation of their own world outlook. They must vigorously criticize such reactionary fallacies as "the wise of the highest class" and "the stupid of the lowest class" advocated by Confucius and eliminate the remnant pernicious influence of such fallacies

as "the masses are backward" and "the leadership is wise" spread by Liu Shao-ch'i and Lin Piao. If the world outlook is not properly transformed, major issues also cannot be properly tackled.

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Attached Report

According to an investigation, after his participation in a forum convened by this newspaper, Comrade Li Fu-shan together with eight workers put up the following morning at the office of the Party committee of the Rolling Stock Section a big-character poster, the content of which is given above. In the afternoon of the same day, the Party committee made a serious discussion of it and considered it to be a revolutionary big-character poster and a source of great education and inspiration to the Party committee. It expressed warm welcome for it. At a meeting, the Party committee further studied the Jen-min Jih-pao editorial, "Carry the Struggle To Criticize Lin Piao and Confucius Through To the End," and the Jen-min Jih-pao editor's note to a revolutionary big-character poster put up by the workers of the 5th district of the Shanghai Harbor Affairs Bureau. It studied one by one the points raised in the big-character poster by Li Fu-shan and other comrades. The same evening they wrote a big-character poster entitled "Fight Shoulder-to-Shoulder with the Revolutionary Masses and Carry the Struggle To Criticize Lin Piao and Confucius Through To the End" expressing warm support for the big-character poster put up by the nine workers including Li Fu-shan.

In the Party committee's big-character poster, it was pointed out, "We must keep a proper grip on such a matter of top importance as the criticism of Lin Piao and Confucius, fight shoulder-to-shoulder with the broad revolutionary masses, and pay proper attention to the revolution in the ideological sphere. In this struggle, the leadership must go deep among the masses, take part in labor, improve its work style, transform its world outlook, further rely on and arouse the broad masses of workers and call on the workers to develop the revolutionary spirit of the master of the house in helping the leadership keep a proper watch on the line.

* * *

TAIWAN

Peking Meeting Commemorates 27th Anniversary of February 28 Uprising by People in Taiwan Province

(NCNA-English Peking, Feb. 28, 1974)

over 100 people from various walks of life and taiwan compatriots in peking attended a meeting in the taiwan hall of the great hall of the people this evening in commemoration of the 27th anniversary of the february 28 uprising waged by the people in taiwan province.

attending the meeting were ngapo ngawang jigme and chou chien-jen, vice-chairmen of the standing committee of the national people's congress; shen yen-ping and hsu teh-heng, vice-chairmen of the national committee of the chinese people's political consultative conference; li ta, deputy chief of general staff of the chinese people's liberation army; liao cheng-chih, lo ching-chang and ting kuo-yu, members of the central committee of the communist party of china; taiwan compatriots tsai hsiao and lin li-yun, members of the c.p.c. central committee; and leading members of the united front work department of the c.p.c. central committee liu yu-fa, li chin-teh and tung hsiao-peng; as well as representatives of workers, youth and women.

the meeting was held under the auspices of the national committee of the c.p.p.c.c. and presided over by its vice-chairman hsu teh-heng.

the first speaker was comrade liao cheng-chih (full text of his speech released separately). a written statement by fu tso-yi, vice-chairman of the national committee of the c.p.p.c.c., was read at the meeting by tung chi-wu, member of the standing committee of the national committee of the c.p.p.c.c. (full text of the statement will be released later).

other speakers were comrade tsai hsiao, noted personage of taiwan province mr. chen yi-sung who returned to the mainland from taiwan province not long ago; comrade lin li-yun; professor chou yi-liang of peking university; standing committee member of the c.p.p.c.c. national committee wang yun-sheng; professor feng yu-lan of peking university; representative of the taiwan democratic self-government league li chun-ching; taiwan compatriot tsai tzu-min who took part in the february 28 uprising; woman writer hsieh ping-hsin; young taiwan compatriot wu ying-fu who returned to the mainland last year; jung yi-jen, standing committee member of the c.p.p.c.c. national committee; tien fu-ta of kaoshan nationality in taiwan province and representative of the taiwan democratic self-government league; taiwan compatriot chen ping-chi who took part in the february 28 uprising; and taiwan compatriot fang yi.

the speakers at the meeting warmly praised the people in taiwan province for their revolutionary spirit of cherishing the motherland and opposing oppression and aggression. the people in taiwan province have been waging an unremitting struggle for the liberation of taiwan and the unification of the motherland.

the speakers pointed out: taiwan province is part of the sacred territory of our great motherland. the people there are our flesh and blood compatriots. to liberate taiwan is the common desire and sacred duty of the people of all nationalities in china, including the people of taiwan province. taiwan must be liberated and the motherland must be unified. a handful of die-hards in the world are still vainly coveting for taiwan. the chinese people will absolutely not tolerate this. the chinese people's liberation army must raise its vigilance in defending the motherland and be prepared at all times to repulse any invasion by the enemy and liberate taiwan.

the speakers unanimously denounced the chiang kai-shek clique for its criminal acts of viciously slandering the deepening movement being carried out by the people of the whole country to criticize lin piao and confucius. they pointed out that in worshipping confucius and opposing the legalists, the chiang clique attempts to continue to suppress and deceive the people in taiwan province with the doctrine of confucius and mencius and to maintain its fascist rule and the hereditary chiang-family dynasty. its obdurate perverted action can only accelerate its doom.

the speakers said: our consistent policy is that "all patriots belong to one big family, whether they come forward early or late". those who went to taiwan from the mainland should have a correct understanding of the situation, take the interest of the nation and country to heart and do not miss the opportunity to do meritorious deeds for the great cause of the unification of the motherland. they are welcome to come to the mainland of the motherland to visit relatives or friends and we guarantee them freedom of coming and going.

hsu teh-heng was the last speaker. he said: "today's meeting fully shows that the entire chinese people, under the guidance of the great leader chairman mao and the chinese communist party, give firm support to the revolutionary struggle of our taiwan compatriots." he said: "taiwan people's struggle against the chiang kai-shek clique is also a revolutionary action directed against the doctrine of confucius and mencius. let us unite, and under the leadership of the chinese communist party headed by chairman mao and under the guidance of chairman mao's revolutionary line, take an active part in the political struggle to criticize lin piao and confucius, work hard to accomplish the various fighting tasks set by the tenth national congress of the party and liberate taiwan and realize the great cause of the unification of the motherland exclamation"

present at the meeting were:

standing committee members of the national people's congress, standing committee members and members of the national committee of the c.p.p.c.c. in peking, and people from various walks of life (listed in the order of the number of strokes in their surnames): shih liang, liu yun-sheng, liu fei, chuang hsi-chuan, chu yun-shan, sha chien-li, su tzu-heng, sung wei-pin, sung hsi-lien, tu yu-ming, yen chi-tzu, yang tung-chun, wu ching-hsiang, chen chih-yen, chen tzu-sheng, mao yi-sheng, cheng tung-kuo, fan han-chieh, lin ling-yu, chang chuan-an, lo hsi-ou, lo shu-chang, ching pu-chun, hung hsi-hou, chao ming-che, hu tzu-ang, hu chueh-wen, hu yu-chih, fei hsiao-tung, hsu po-hsin, chien chang-chao, tao chih-yueh, huang ting-chen, cheng szu-yuan and chu tu-nan;

representatives of the taiwan democratic self-government league and taiwan-born compatriots in peking (listed in the order of the number of strokes in their surnames): wang mao-sheng, wang szu-ming, wang jui-feng, wang pi-yun, yeh chi-tung, chiang chung-kuang, hsu liang-feng, tien chung-shan, chuang teh-jun, chi chao-chin, li ping-sheng, li ke-shih, li ho-min, li kuo-jen, li ling-hung, li sen-fang, li pi-chin, li chieh-nan, yang hsiao-ying, yang kuo-ching, wu ke-tai, wu ho, wu chung-lien, chen ting-mao, chen wen-pin, chen mu-sen, chen ho-ming, chen lien-sheng, chen jung-fu, chen jui-hua, chen feng-lung, cheng chiung-tsao, cheng yi-tsung, lin kang, lin shang-wen, lin li-fang, lin szu-ping, lin tung, lin ching-shan, lin sheng-chung, lin tzu-yun, kao chun-chen, kuo cheng-min, hsu meng-shan, chien fu-hsing, tseng shao-teh, hsieh chiu-cheng, huang wen-fu, fu yao-chi, tsai yun-lien, pan yuan-ching, wei li, and wei cheng-ming; and

people from various walks of life in peking (listed in the order of the number of strokes in their surnames): wang lin, pu chieh-hsiu, chien wei-chang, chien tuan-sheng, hsia hsiang and fu hsueh-wen.

Liao Cheng-chih's Speech at Peking Meeting Marking Anniversary of Taiwan People's Uprising

(NCNA-English Peking, Feb. 28, 1974)

following is the full text of a speech made by liao cheng-chih, member of the central committee of the communist party of china, at a meeting attended today by people of various circles and taiwan-born compatriots in peking to commemorate the 27th anniversary of the february 28 uprising of the people of taiwan province;

compatriots in taiwan province, friends and comrades,

we are gathering here today to commemorate the 27th anniversary of the february 28 uprising of the people of taiwan province.

our great leader chairman mao on february 1, 1947 issued the call "greet the new high tide of the chinese revolution". under the influence of repeated victories won by the army and people in the liberated areas and the growing revolutionary movements of the people in the kuomintang dominated areas, the people of taiwan province staged the patriotic february 28 armed uprising against imperialism and the dark rule by the chiang kai-shek clique. that was a component of the people's democratic revolution led by the communist party of china against imperialism, feudalism and bureaucrat-capitalism. we greatly admire the revolutionary militancy of our compatriots in taiwan province. while commemorating the february 28 uprising, we pay our deep respects to the fallen heroes of the uprising and express our heartfelt concern and regards to our fellow compatriots in taiwan province who are our kith and kin.

the present situation is excellent both at home and abroad. "socialism is everywhere advancing triumphantly" on the mainland of our country. we have smashed the criminal schemes of the lin piao anti-party clique for a capitalist restoration. chairman mao's proletarian revolutionary line has struck deeper roots in the hearts of the people. our party is more vigorous, the people of all nationalities in our country are more united, our army is stronger and our dictatorship of the proletariat is more consolidated than ever; our socialist economy, science and culture are flourishing with each passing day. guided by chairman mao's revolutionary line in foreign affairs, china's foreign relations have developed rapidly. we have friends all over the world.

our country, which used to suffer humiliation, poverty and backwardness in history, is now a socialist state with its first steps on the road of prosperity. the people of all nationalities in our country, the people in taiwan province included, and the patriotic overseas chinese

are elated and inspired by this. under the leadership of the party central committee headed by chairman mao, the whole party, army and people are carrying out the spirit of the tenth national congress of the party with great enthusiasm. initiated and led by our great leader chairman mao, a mass political struggle, the deep-going criticism of lin piao and confucius, is developing vigorously throughout the country. it is of tremendous immediate significance and far-reaching historical importance for upholding and implementing chairman mao's revolutionary line, consolidating and expanding the great achievements of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and preventing a capitalist restoration.

the current world situation is characterized by great disorder on earth. "the wind sweeping through the tower heralds a rising storm in the mountains." the whole world is advancing in the midst of great turbulence. the people of the world are awakening more and more. the forces of the third world are more united and are growing in strength. countries want independence, nations want liberation, and the people want revolution -- this historical tide is surging ahead. contending with each other and beset with internal and external troubles, the two hegemonic powers of soviet revisionism and u.s. imperialism have become increasingly isolated and found the going tougher and tougher.

enemies at home and abroad have intense hatred for the rapidly developing excellent situation in the chinese revolution and are panic-stricken in the face of the chinese people's vigorous movement now under way to criticize lin piao and confucius. all diehards at home and abroad who are hostile to us are worshippers of confucianism. social-imperialism is virulently attacking this movement. the kuomintang reactionaries always make the doctrines of confucius and mencius the ideological support of their reactionary rule, and are now intensifying defamation of the movement to criticize lin piao and confucius and making a big to-do about worshipping confucius. their aim is no other than to continue repressing and deceiving the people in taiwan province in an attempt to maintain the reactionary rule by the hereditary chiang dynasty. they will never succeed.

taiwan compatriots always ardently love the motherland and have a glorious revolutionary tradition. they have waged protracted, unyielding struggles against imperialist aggression and oppression by the reactionary domestic ruling class. after china recovered taiwan province in 1945, the chiang kai-shek clique worked hand in glove with imperialism to subject the people of taiwan province to political deception and rule by secret agents. the february 28 armed uprising by the people of taiwan province in 1947 dealt a heavy blow at the kuomintang reactionary rule. the economy in taiwan has in recent years

become increasingly colonialized, inflicting ever greater poverty upon the people. the workers, peasants and intellectuals in taiwan have waged unceasing struggles against the dark rule by the chiang kai-shek clique and their struggle for the liberation of taiwan and unification of the motherland is developing. the people of taiwan province and patriotic overseas chinese have warm love for the great leader chairman mao. their support for the chinese communist party and their sentiments for the socialist motherland have deepened. their voices for liberating taiwan and unifying the motherland are rising. having overcome enormous difficulties and obstacles, many compatriots from taiwan province and patriotic overseas chinese came and visited relatives and toured the mainland of the motherland. some organized themselves into groups to participate in various activities on the motherland. they received a warm welcome from the party, government and people. they did a lot of work for the cause of liberating taiwan and unifying the motherland after they went back. all these activities have served to enhance the profound sentiments of the taiwan compatriots for the socialist motherland, develop the great patriotic unity and promote the sacred cause of liberating taiwan and unifying the motherland.

taiwan province is china's sacred territory and taiwan compatriots are our own flesh and blood. taiwan must be liberated and our motherland unified. no imperialism, no reactionary forces can stop us. only when taiwan is liberated can people of taiwan province become masters of the country and enjoy a happy life as the people on the mainland do. we hope that more taiwan compatriots will come to visit relatives and tour the mainland of the motherland and take part in various activities so as to make greater contributions in liberating taiwan and unifying the motherland.

the development of domestic and international situation is very favourable to our struggle to liberate taiwan. the liberation of taiwan and unification of the motherland are the trend of the times and the cherished desire of the people. the personnel in all fields who went to taiwan from the mainland are chinese; many are patriots and only a few are traitors. we hope that they will correctly appraise the situation and not miss the opportunity to contribute to the great cause of unifying the motherland. it has been the consistent policy of our party and government that all patriots belong to one big family, whether they come forward early or late. we welcome them to the mainland of the motherland to visit relatives and friends and make tours. we will ensure their safety and freedom of entry and departure. if the handful of diehards persist in their wrong course and vainly attempt to rely on imperialism to prolong their feeble existence, or flirt with certain imperialism and commit the crime of undermining unification of the motherland they will certainly come to no good end.

the plots engineered by anti-china, anti-communist diehards abroad for "two chinas", "one china, two governments" and "the independence of taiwan" go bankrupt with each passing day. but a handful of diehards abroad, not reconciled to their defeat, are still vainly attempting to dip their finger in the pie of taiwan. such plots of theirs absolutely will not succeed exclamation

the liberation of taiwan is the common desire and sacred duty of the chinese people of all nationalities, the people of taiwan province included. we are determined to liberate taiwan. the chinese people's liberation army will heighten vigilance a hundredfold, defend the motherland and is ready at all times to destroy enemy intruders and liberate taiwan.

compatriots, friends and comrades, let us rally under the leadership of the party central committee headed by our great leader chairman mao and, under the guidance of chairman mao's revolutionary line, strive to accomplish the fighting tasks set by the tenth party's congress exclamation let us strive to fulfil the historic task of liberating taiwan and unifying the motherland exclamation

CRITICISM OF LIN PIAO AND CONFUCIUS

Worker-Turned Specialist Criticizes Lin Piao for Peddling Confucius' Fallacies

(NCNA-English Shanghai, Feb. 27, 1974)

tsai tsu-chuan, worker-turned specialist in electric light sources at futan university in shanghai, criticizes lin piao for peddling the reactionary confucian fallacy that "the highest are wise and the lowest are stupid". in a recent article in the "people's daily", he based his criticism on the fact that he had succeeded as a worker in developing dozens of advanced new electric light sources by taking part in the research.

tsai tsu-chuan writes: lin piao spread reactionary confucian idealism and posed as a "genius" "born with knowledge" to justify the rule by reactionary classes and oppression of working people, and to justify his plot to usurp party leadership and seize state power for a dynasty of the lin family.

the writer points out: "the criteria for 'wise' and 'stupid' differ with different classes. the exploiting class regards as 'wise' those who squeeze the maximum sweat and blood from the labouring people, those who can make maximum profits by crooked means, and those who prop up reactionary rule. but in the eyes

of the proletariat and working people, all those who gain without work, exploiters who work neither in factory nor on farm, and all reactionaries who move against the current of history are the most 'stupid'. the most intelligent and capable are the proletariat and the working people. having wide practical experience, we are the creators of mankind's material and spiritual wealth. in a word, the world is built by the labour of us working people. the way we set about making electrical lamps for the revolution is convincing proof.

in the early sixties, imperialism and social-imperialism bullied us to undermine our socialist construction when we could not yet make high-pressure vapour mercury lamps. in the eyes of bourgeois 'authorities', the workers are 'ignorant' and 'born stupid' and could never make such lamps without them who regard themselves as 'wise' and 'geniuses'. when we were making the first mercury lamp, we had no molybdenum foil. we hammered a molybdenum strip into foil and after several experiments, solved the problem of the sealing off and connection between the quartz and metal. we succeeded in making the ultra-violet high-pressure mercury lamps within half a year.

"following the spirit of independence and self-reliance in line with chairman mao's instructions and the principle that real knowledge comes from practice, we have since then conducted 20 research items and successfully turned out 30 new electric light sources. a new technical contingent with workers as the core has taken shape.

"in the past we were unable to make lamps, now we can make them, from small iodine tungsten lamps to xenon arc lamps; in the past we had only a small laboratory with a few people, now we have an electric light sources specially which enrolls worker-peasant-soldier students. we have compiled new teaching material on electric light sources. we workers have done what the bourgeois 'authorities' could not. chairman mao said: 'the lowly are most intelligent; the elite are most ignorant.'"

the writer concludes by quoting chairman mao: "'lifting a rock only to drop it on one's own feet' is a chinese folk saying to describe the behaviour of certain fools. the reactionaries in all countries are fools of this kind." tsai tsu-chuan writes: "lin piao was a fool of this kind. he attempted to overthrow socialism and acted against the trend of history but ended up in ignominious defeat."

East China Peasant Women Criticize Lin Piao, Confucius

(NCNA-English Nanking, Feb. 27, 1974)

a peasant woman named chu yuan-lan in criticizing lin piao and confucius said, "confucius called for 'restraining oneself and restoring the rites' (of the chou dynasty) in order to restore the slave system; lin piao used the same words in a bid to restore capitalism. they harped on the same tune, they are birds of a feather."

the statement was made at a recent meeting held by the hungwei production brigade of the shenkao people's commune in taihsien county, east china's kiangsu province.

she expressed the views of the other women in the brigade when she declared: "like the rest of the chinese people, we women are determined to carry the struggle to criticize lin piao and confucius through to the end and strengthen the dictatorship of the proletariat in our country."

these peasant women began to join the political struggle against lin piao and confucius last december. under the leadership of the brigade party branch, they have since held more than 80 meetings to denounce lin piao and confucius, with 210 people or 60 per cent of the brigade's women members, speaking. they have also written 150 wall newspaper articles to castigate the would-be restorationists. they refuted confucius' precept of "restraining oneself and restoring the rites" in conjunction with lin piao's reactionary fallacies, hitting hard at the ultra-right essence of lin piao's revisionist line.

speaking at one meeting, granny chou recounted her bitter past. back in 1948, she said, her son had led the local poor and lower-middle peasants in the land reform. they struggled against the landlords and distributed the land. that summer, a landlords' armed gang organized by the kuomintang township head recaptured the village and arrested her son and daughter-in-law. later, her son was decapitated and his head displayed on top of a bamboo pole. his wife, who had given birth a week before, was thrown into a wet cell. soon after her release, she suffered from general paralysis. all told, the enemy killed six villagers and arrested more than 300 in one swoop.

granny chou's recollections fired the women's hatred for lin piao and confucius, and helped them see more clearly why both urged "restrain oneself and restore the rites".

in censuring confucius' trash that "making peace is to be prized", former poor peasant chen fen-lin said: "we were oppressed and exploited by the landlords and rich

peasants before liberation. if we had 'made peace' with them, we would not have been able to overthrow them. the reactionary classes continue to exist after liberation an they have not yet abandoned their wild dream of a come-back. if we should 'make peace' with them, it would be impossible for us to consolidate the dictatorship of the proletariat. confucius beat the drum for 'making peace is to be prized'; lin piao professed that 'when two sides fight each other, they become enemies; when two sides make peace with each other, they become friends'. the handful of class enemies in our brigade also chimed in, saying that 'why should we struggle against each other since we share the same family name?' they all sang the same tune, wanting us to renounce class struggle. we must follow chairman mao's teachings, uphold the philosophy of struggle and carry the struggle to criticize lin piao and confucius through to the end."

many peasant women recounted their own experiences to rebut the confucian fallacy that "men are superior to women". "in the old society, we women were tightly bound by the feudal ethical code," sun tsai-feng said. "after giving birth to a baby, the mother was not allowed to cross the threshold of someone else's home for a month. before liberation, a young girl in a nearby village was engaged. not long afterwards her fiance died. his family forced the girl to go through the wedding ceremonies along with the coffin. she remained a 'widow' all her life."

"what confucius and mencius preached was man-eating logic," sun tsai-feng said angrily. "we women hate it to the marrow of our bones. in advocating confucius' precept 'restrain oneself and restore the rites', lin piao wanted to turn back the wheel of history and bind us women hand and foot with the doctrine of confucius and mencius. we will never allow this to happen exclamation"

at another meeting, a plainly-dressed bride mounted the rostrum. she had been married during the spring festival which fell on january 23 this year. she entered her new home taking with her a spade, a shoulder-pole and two baskets. her break with convention drew favourable comments among the villagers. the bride addressed the meeting in this way: "in the old society women were sold like chattel in marriage deals. they were regarded as men's plaything and harshly oppressed. we owe our liberation and happy life to the leadership of the communist party and chairman mao. we women should be active in the current struggle to criticize lin piao and confucius. we must thoroughly repudiate the doctrine of confucius and mencius that lin piao advocated. we must firmly grasp class struggle in ideology and break with old ideas and customs. being a communist party member, i'll do my part in changing old customs and practices and fostering new socialist ways of doing things."

Sinkiang Commune Members Criticize Lin Piao, Soviet Revisionism

(NCNA-English Urumchi, Feb. 28, 1974)

multi-national
cadres and poor and lower-middle peasants of the shihyueh commune in sinkiang's ili kazakh autonomous chou have denounced the renegade and traitor lin piao and the soviet revisionist renegade clique for preaching the restorationist doctrines of confucius and plotting to subvert the dictatorship of the proletariat in china.

peasants pointed out at criticism meetings: "waving the tattered flag of confusius, lin piao clamoured: 'restrain oneself and restore the rites'. its mouth watering for chinese territory, the soviet revisionist renegade clique lauded confucius as the founder of the political theory for an ideal society and social system. renegade and new tsars, they worked in collaboration to spread the doctrines of confucius and mencius. their purpose was to subvert china's dictatorship of the proletariat, restore capitalism in china and turn china into a colony of soviet revisionist social-imperialism."

commune members condemned lin piao for throwing himself into the arms of the soviet social-imperialism and attempting a counter-revolutionary coup d'etat.

liu wen-hua, a communist of sibo nationality and vice-chairman of the commune revolutionary committee, pointed out: "although over two thousand years separate confucius and lin piao, their thinking was directed in the same sinister restorationist line. preaching the doctrines of confusius and mencius, lin piao wanted to replace the marxist-leninist line with his revisionist line and the dictatorship of the proletariat with that of the bourgeoisie. we poor and lower-middle peasants suffered a lot in the old society. my father died when i was only nine, and at the age of 12 i went to work for a landlord. chairman mao and the communist party saved me from the abyss of misery and nurtured me into a party member and a revolutionary cadre. the reactionaries are not willing to see that we working people are masters of the country. working in cooperation with soviet revisionism and calling for reverence to confucius, lin piao tried to restore capitalism and enable the overthrown landlords and capitalists to ride on our backs again."

ku ah-hung, secretary of the yangkuang brigade party branch, said: "soviet revisionism praises confucius and tries to use the doctrines of confucius and mencius as a tool for invading china and covering up the fascist

nature of its rule at home. the soviet revisionist renegade clique called 'benevolence' advocated by confucius and mencius the 'spirit of human nature'. this is sheer nonsense. in the old society, i worked as a hired hand for a landlord for more than 20 years and my mother died of exhaustion. i tried to borrow some cloth for my mother's burial, but the landlord drove me out. the soviet revisionist clique has dotted its country with concentration camps and 'hospitals of mental patients', its police and spies run wild, its privileged stratum sits on the backs of the people and its minority people are suffering from heavy national oppression. all this shows up the true meaning of the 'spirit of human nature' advocated by the soviet new tsars."

yasen aiketipu, a poor peasant of uighur nationality, said: "soviet revisionism tries to revive the soul of confucius and is trumpeting the same stuff as lin piao did." "the soviet revisionists," this grey-haired peasant added, "want to be tsars and lin piao wanted to be their servile courtier. they all hoisted the sinister flag of confucius and dreamed of the same thing. 'outline of 571 project', a plan for a counter-revolutionary coup d'etat drawn up by lin piao in 1971, suited the needs of soviet revisionism in attempting aggression against china. after the exposure of his counter-revolutionary plot, lin piao flew to soviet revisionism and fell from the skies. the dream of the new tsars came to nought once again. this is the inevitable end of all reactionaries."

Peking Steel Mill Increases Production in Movement to Criticize Lin Piao and Confucius

(NCNA-English Peking, Feb. 28, 1974)

the steel mill of the capital iron and steel company in peking exceeded the target for the first twenty days of february by 7.5 per cent as the workers' enthusiasm for socialism keeps rising in the movement of criticizing lin piao and confucius. the mill fulfilled its january production plan ahead of schedule.

the workers and cadres seriously study the directives of chairman mao and the central committee of the chinese communist party on the criticism of lin piao and confucius and other relevant material. they write articles of criticism for the wall papers and hold criticism meetings. at the same time, they seize every minute and second to turn out more steel.

at a criticism meeting, lo lien-yuan, a veteran worker, condemned confucius for wanting to "restore the rites" and lin piao for wanting to restore capitalism. he reviewed

how workers in the old society were ruthlessly exploited and oppressed. the workers said: "lin piao wanted to restore capitalism; we must speed up the building of socialism."

the workers also criticized lin piao for slandering the working people by peddling the confucius' fallacy "the highest are the wise and the lowest are the stupid". they said: man's knowledge comes from practice. workers have practical experience. every ton of steel is produced by us, the workers. lin piao viciously slandered the workers as "the lowest" and being "stupid" and regarded himself as an "innate genius" and "the noblest of men". this fully shows that lin piao, a careerist who attempted to usurp the supreme power of the party and the state and restore capitalism, was a faithful follower of confucius.

thanks to their redoubled enthusiasm, the workers carried out a big overhaul of the equipment this month without affecting production. overhauling a travelling crane usually takes ten days. the repair workers were able to finish the work in three and half days by adopting various innovations.

SALT PRODUCTION

China Expands Northwestern Lake Saltfield

(NCNA-English Yinchuan, Feb. 27, 1974)

china saltfield, a 120-square-kilometre inland salt lake in a northwest the desert in the middle of the ningsia hui autonomous region, now turns out as much salt per day as it did in a two-month period before liberation thanks to improvement and technical innovations.

one of china's major salt-producers, the chilantai saltfield provides a dozen provinces and autonomous regions with salt for consumers and industry.

the people's government established a state-owned manufacturing plant after new china was established in 1949. liberated from ruthless oppression by the kuomintang reactionaries and private saltfield owners, the workers began to improve production processes and changed over from seasonal to year-round operation. they built roads and replaced camels with tip-lorries for transport.

several thousand salt workers, builders, cadres and technicians came from other parts of the country to expand the plant during the great proletarian cultural

revolution. learning from the taching oil workers their spirit of hard work, they pitched into the project alongside the local workers.

the first job was to put up 96 kilometres of 110,000-volt high-tension transmission lines. a 50-kilometre-long rugged or desert section was inaccessible to trucks. the workers carried in one-ton cement electric poles on their shoulders. they had to dig a hole ten times as big as the usual foundation to cope with shifting sand. they covered the sand with clay brought from far away to fix the poles. they laid a 1,700-metre-long pipeline for carrying natural brine. this eliminated the need for two hundred trucks. a 120-kilometre-long rail line to the saltfield was completed ahead of schedule. the builders finished factory buildings covering 64,000 square metres. they installed salt-refining machinery designed and made in china.

after the plant went into operation, the workers made technical innovations that increased production considerably. a salt-excavating machine can now move from 70 to 80 tons per hour as against 30 in the past. annual output during the 1967-1973 period averaged well over eleven times the 1965 figure.

chilantai has become a thriving city with neat rows of workers' living quarters. many salt workers have moved into new apartments. there is a service network of department stores, book stores, banks, post offices, hospitals and schools.

INDUSTRIAL DEVELOPMENT

Northeast China City Develops Industry

(NCNA-English Shenyang, Feb. 27, 1974)

the northeast china border city of tantung increased its gross industrial output 2.5-fold in the eight years during the great proletarian cultural revolution.

a great variety of light industrial goods, most manufactured locally, are being sold in the city which has a population of 270,000. over a thousand new varieties were added in recent years, including wrist watches, nylon knit-wears, cotton polyester fabrics and polyester recording tapes.

the city now has chemical, machinery, metallurgical and electronic industries in addition to its traditional silk and paper making industries.

chairman mao's revolutionary line has been guiding the city's industrial construction. following the general principle for developing the national economy, that is, "take agriculture as the foundation and industry as the leading factor", the city has correctly handled the relations among agriculture and light and heavy industries, relied on the masses, made use of local resources and worked in the revolutionary spirit of self-reliance and hard struggle, thus putting industry on a sound foundation.

before the cultural revolution, owing to the influence of liu shao-chi's revisionist line, industrial development in the city was held up by a shortage of raw material although the area is rich in iron, coal and other mineral resources and is suitable for growing industrial crops.

during the cultural revolution, the tantung municipal party committee has paid great attention to agriculture and encouraged the people's communes to grow industrial crops while stepping up grain production. ten thousand people were organized to build a 50-kilometre-long dyke along the coast and 40 kilometres of drainage and irrigation ditches in three years of hard efforts. as a result, reed acreage was extended by some 470 hectares to provide more material for paper mills. sericulture also developed rapidly. the communes last year turned out 3.6 times as much tussah silk cocoons as in 1972 and the needs of silk industry was basically met. some industrial enterprises have helped people's communes develop agriculture to ensure the supply of raw material.

the city built in less than a year a chemical plant that turns out 3,000 tons of caustic soda and as much polyvinyl chloride every year, enough to meet the needs of its plastics industry.

the fast-growing light industry has provided funds for developing heavy industry. the city now has a small iron and steel complex with an annual capacity of 10,000 tons of pig iron and 4,000 tons of steel. it has opened 150 small mines and thus become more than self-sufficient in iron ore, coal, zinc and other minerals.

over 4,700 technical innovations were introduced in 1973 alone in a mass movement to tap production potential and expand productivity. this enabled the city to produce 75 per cent more silk fabrics last year than before the cultural revolution, almost without additional state investment. the production of wrist watch jewel bearings increased 15 fold after the adoption of the lasser technology which dispensed with 25 machines. a small farm machinery plant with 200 workers made 140 pieces of equipment for its own use in three years.

the workers are bold in breaking with foreign conventions. a textile mill worked out a new combing process on the basis of the rich experience of its workers. it increases efficiency by 17.3 per cent and needs 127 less workers compared with the foreign process it had adopted before.

AFFORESTATION

Spring Afforestation in Southern China Areas

(NCNA-English Peking, Feb. 27, 1974)

people in four southern china areas planted 213,000 hectares to trees by early february in this year's mass spring afforestation campaign in line with chairman mao's call "cover the country with trees".

starting last winter, leading members of party organizations at various levels in kwangsi, kwangtung, fukien and anhwei went to grassroots levels to make investigations and help the cadres and people sum up and spread successful tree-planting experience. kwangtung province's chuchiang county sent teams on three occasions to help forestry centres with their work. during the winter-spring period this county planted over 660 hectares to trees, 30 per cent more than in the same 1973 period.

leading cadres of the weichou administrative region, anhwei province, worked out this year's afforestation plan with rural commune cadres and members. over 10,660 hectares were afforested by early february, 50 per cent above the figure for the same 1973 period.

great importance is attached to the principle of self-reliance in the tree planting drive, and quality is stressed too. various places in the kwangsi chuang autonomous region have run technical classes to pass on advanced experience in nursing saplings.

the watchword in yungtai county, fukien province, is to strive for self-sufficiency in tree seeds and saplings. the province's pingtan county opened 66 hectares of nurseries. many barren mountains and sandy wasteland in the county have been transformed in the past few years and shelter belts have been extended.

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

Premier Chou En-lai and President Houari Boumediene Continue Talks

(NCNA-English Peking, Feb. 27, 1974)

Chou En-lai, Premier of the State Council, and Houari Boumediene, President of the Council of Revolution and Chairman of the Council of Ministers of the Democratic People's Republic of Algeria, continued talks here this afternoon.

President Boumediene Visits Tank Unit in Peking

(NCNA-English Peking, Feb. 27, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of algeria, and other distinguished algerian guests today visited a tank unit of the peking units of the chinese people's liberation army. they were accompanied by ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress, and li ta, deputy chief of the p.l.a. general staff.

arriving at the unit's barracks by car, president boumediene was warmly greeted by wang chen-hsiang, deputy commander of the p.l.a. peking units, and leading members of the tank unit yeh chen-liang and pai hsueh-tien as well as commanders and fighters of the unit. the commanders and fighters beat drums and gongs and shouted slogans, expressing firm support to the algerian people and the people of palestine and arab countries in their struggle against israeli zionism.

after being given an account of the general situation in the unit, president boumediene watched a military show by the unit's commanders and fighters and local militiamen and militiawomen. president boumediene gladly shook hands and posed for pictures with them. he wished the tank unit greater success in the future.

president boumediene and other distinguished algerian guests made an excursion to the great wall today.

President Boumediene Attends Peking Soiree

(NCNA-English Peking, Feb. 27, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and the other distinguished algerian guests who are accompanying him on the visit to china, attended a soiree here today and watched the performance of the modern revolutionary peking opera "azalea mountain" given by the peking opera troupe of peking.

chinese leaders chou en-lai, yeh chien-ying, chiang ching, teng hsiao-ping and wu teh accompanied the guests at the soiree.

when president boumediene and the other distinguished guests entered the theatre in the company of chinese leaders, they were given a rousing standing ovation. at the end of the performance, president boumediene and others mounted the stage to have warm handshakes with the performers. he presented them with a basket of flowers as a compliment to their performance.

the soiree was sponsored by the peking municipal revolutionary committee and the chinese-african peoples' friendship association in honour of the visiting distinguished algerian guests. attending the soiree were also algerian ambassador to china chaieb taleb-bendiab and officials of the algerian embassy here.

on hand were also leading members of chinese departments concerned ho ying, wang hai-jung, yu hui-yung, hao liang, ting hsueh-sung and chinese ambassador to algeria lin chung.

President Houari Boumediene Arrives in Shanghai

(NCNA-English Shanghai, Feb. 28, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and other distinguished algerian guests arrived here for a visit by special plane this morning.

upon their departure from peking, the distinguished guests were seen off at the airport by premier chou en-lai of the state council.

vice-premier teng hsiao-ping and vice-foreign minister

ho ying are accompanying the distinguished algerian guests on the visit.

the guests were greeted at shanghai airport by ma tien-shui, vice-chairman of the shanghai municipal revolutionary committee; chou chun-lin, vice-chairman of the municipal revolutionary committee and commander of the shanghai garrison of the chinese people's liberation army; and chin tsu-min, chou li-chin and feng kuo-chu, vice-chairmen of the municipal revolutionary committee, as well as more than two thousand local people.

shanghai today was alive with a warm atmosphere of festivity under a bright sky. main thoroughfares and high buildings were bedecked with streamers bearing slogans of welcome in chinese and arabic. numerous red flags fluttered everywhere. the national flags of china and algeria flew at the airport.

when president houari boumediene and the other distinguished algerian guests alighted from the plane at 10:45 hours, and met the welcomers, the airport was resounded with the beating of drums and cymbals and cheers. vigorous youngsters danced. the president clapped time and again in acknowledgement.

when the motorcade carrying the guests drove into the city proper, thousands of people along sidewalks clapped hands as a high tribute of the shanghai people to the heroic algerian people.

also accompanying president boumediene on the visit were wang pu-ching, deputy director of the asian-african affairs department, and chu chuan-hsien, deputy director of the protocol department, of the chinese foreign ministry; lin chung, chinese ambassador to algeria, and algerian ambassador to china chaieb taleb-bendiab.

also present at the airport to welcome the guests were leading members of the shanghai trade union council, the shanghai municipal committee of the chinese communist youth league and the municipal women's federation.

Algerian President Boumediene Feted in Shanghai

(NCNA-English Shanghai, Feb. 28, 1974)

the shanghai municipal revolutionary committee gave a banquet here this evening to warmly welcome houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and other distinguished algerian guests.

attending the banquet were chinese vice-premier teng hsiao-ping and vice-foreign minister ho ying.

on hand were vice-chairmen of the shanghai municipal revolutionary committee ma tien-shui, chou chun-lin, chin tsu-min, chou li-chin and feng kuo-chu.

the banquet proceeded in a friendly atmosphere. president boumediene said in his toast that shanghai had gone through profound historic change. this showed that the people who had awakened and were determined to grasp their destiny in their own hands would surely succeed. the changes in shanghai reflected the creativeness of the great chinese people and the able leadership of their leader chairman mao tsetung.

he said: "your country, which, like the other countries of the third world, was thought to be condemned to economic, social and cultural stagnation, has demonstrated with irrefutable facts the futility of schemes to subject the peoples of africa, asia and latin america to the fate of being dominated, oppressed and exploited.

"we know that all that you have realized have been done by relying on yourselves." this was a lesson and a source of encouragement to countries of the third world, he added.

vice-chairman ma tien-shui made a toast before the algerian president. on behalf of the shanghai municipal revolutionary committee and the ten million shanghai people, he extended warm welcome to president boumediene and all the other distinguished algerian guests and paid tribute to the algerian people fighting in the van of the struggle against imperialism, colonialism and hegemonism.

ma tien-shui said: "there has been a traditional friendship between the chinese and algerian peoples who had the common experience of suffering from imperialist aggression and oppression in history. today our two peoples face the common task of opposing imperialism and hegemonism and building our respective countries." the people of shanghai would work hard to constantly develop the friendship between the peoples of china and algeria, he stated.

president boumediene this morning visited the shanghai industrial exhibition in the company of vice-premier teng hsiao-ping and vice-chairman ma tien-shui. there he viewed the new industrial products made by the shanghai workers in a spirit of independence and self-reliance. staff members operated machines on display for the visitors. a worker presented president boumediene with a picture of "the white-haired girl" made by a photo-electric tracing cutter. president boumediene thanked the shanghai workers for this expression of friendly sentiments for the algerian people.

the distinguished algerian guests visited the malu people's commune on shanghai's outskirts this afternoon and were warmly welcomed by the commune members. president boumediene and other guests were given an account of the development of the commune and viewed specimens of rice, wheat, cotton, soybeans and sesame in the commune's exhibition room. then they saw a livestock farm, farm machinery station and pump station. in early spring the wheat seedlings were growing sturdily and the vegetables in jade green. by a green wheat field president boumediene asked many questions about the crop and the interplanting of different crops in the same field. at the end of the visit, president boumediene wished the commune greater success.

the distinguished guests also went up the shanghai mansion to have a bird's-eye view of the city at night.

CHINA AND JAPAN

Chinese Minister Meets Friends from Japanese Sports Circles

(NCNA-English Peking, Feb. 27, 1974)

wang meng, minister of the chinese physical culture and sports commission, today met and had a friendly conversation with a group of friends from japanese sports circles.

the japanese friends were masayasu narumi and ichiro ogimura, members of the delegation of the organizing committee of the second asian table tennis championships; yutaka maeda and nozomu kotani, representatives of the japan volleyball association; toshihiko sasano and hiroshi aiba, representatives of the japan gymnastics association; masaharu takakura, representative of the japan badminton association; yoshiharu nonaka and yoshiro sekine, representatives of the japan weight-lifting association; shiyozo kasahara, representative of the japan wrestling association; and kyuhei muraoka, deputy secretary-general of the japan-china cultural exchange association.

chao cheng-hung, vice-president of the all-china sports federation, was present.

the all-china sports federation gave a banquet here this evening in honour of the visiting japanese friends.

the japanese friends arrived in peking on february 25 and 26. while in peking, representatives of the japan weight-lifting association, the japan wrestling association and the japan-china cultural exchange association had friendly talks and reached agreement with representatives of the chinese organizations concerned on positively promoting exchanges in weight-lifting and wrestling between the two countries and on questions of common interest. the other japanese friends also had friendly talks with chinese organizations concerned. the japanese friends are scheduled to leave china separately in the coming couple of days.

Japanese Women Delegation for Japan-China Friendship Feted in Peking

(NCNA-English Peking, Feb. 27, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, this evening met and feted the japanese women delegation for japan-china friendship with tokie kobayashi as leader and emi inoguchi as secretary general. he had a friendly conversation with the guests.

present on the occasion were leading members of departments concerned and representatives of the peking women ou tang-liang, fu yu-fang, lin chiao-chih, lin li-yun, hsu kuang, fang ching and li shu-cheng.

at the banquet, hosts and guests had a lively conversation and drank toasts to the ever growing friendship between the people and women of china and japan.

the delegation arrived here yesterday evening at the invitation of the china-japan friendship association.

CHINA AND MONGOLIA

Chinese Ambassador to Mongolia Leaves Ulan Bator for Home

(NCNA-English Ulan Bator, Feb. 27, 1974)

hsu wen-yi, ambassador of the people's republic of china to the mongolian people's republic, left his post for home yesterday.

before leaving his post, ambassador hsu wen-yi paid farewell calls respectively on s. lubsan, first vice-president of the presidium of the great people's hural of mongolia, d. gombozhab, vice-chairman of the council of ministers, and l. rinchin, minister of foreign affairs.

CHINA AND NEPAL

Chinese Foreign Minister Meets Newly-Apointed Nepalese Ambassador to China

(NCNA-English Peking, Feb. 27, 1974)

chinese foreign minister chi peng-fei met here today with kshatra bickram rana, newly-appointed ambassador extraordinary and plenipotentiary of the kingdom of nepal to the people's republic of china. they discussed matters concerning the presentation of credentials.

the ambassador arrived in peking on february 23.

CHINA AND ROMANIA

Chinese Light Industrial Delegation Leaves for Romania

(NCNA-English Peking, Feb. 27, 1974)

a chinese light industrial delegation led by tsao lu, vice-minister of light industry, left peking by air today for a friendly visit to romania.

it was seen off at the airport by chen wei-chi, another vice-minister of light industry, and nicolae gavrilescu, romanian ambassador to china.

Chinese Light Industry Delegation Arrives in Bucharest

(NCNA-English Bucharest, Feb. 27, 1974)

a chinese light industry delegation led by tsao lu, vice-minister of light industry, arrived here today for a friendly visit to romania at the invitation of the romanian ministry of light industry.

among those welcoming the delegation at the airport was nicolae enea, romanian first vice-minister of light industry.

present also was li ting-chuan, chinese ambassador to romania.

CHINA AND ZAMBIA

Kwangtung Provincial Revolutionary Committee Gives Banquet in Honor of President Kaunda of Zambia

(NCNA-English Kwangchow, Feb. 27, 1974)

the kwangtung provincial revolutionary committee gave a banquet here this evening to warmly welcome dr. k.d. kaunda, president of the republic of zambia, madame b. kaunda, and other distinguished zambian guests.

present were vice-premier li hsien-nien and his wife lin chia-mei, and vice-minister of agriculture and forestry hao chung-shih.

in his speech at the banquet, wang shou-tao, vice-chairman of the kwangtung provincial revolutionary committee, extended a warm welcome to president kaunda and other distinguished zambian guests on behalf of the kwangtung provincial and kwangchow municipal revolutionary committees and the people of the whole province. on their visit to kwangtung, wang shou-tao noted, president and madame kaunda have brought the profound friendship of the zambian people for the people of kwangtung province. he wished the distinguished guests a successful visit.

in his speech, president kaunda said: "what we have seen around peking, in linhsien and chengchow as well as canton visibly demonstrates the commitment of the chinese people to development."

speaking of the agreement on economic and technical cooperation between the governments of china and zambia signed in peking on february 24, he said that this agreement "will increase our capacity to stand together

as one people and to build self-reliance on a sound basis."

he said that his visit was very good and very fruitful, and he requested vice-premier li hsien-nien to "convey our happiness and appreciation to chairman mao."

present at the banquet were chao tzu-yang, lin li-ming and shan yin-chang, vice-chairmen of the kwangtung provincial revolutionary committee, hsiao yuan-li, deputy political commissar of the kwangchow units of the chinese people's liberation army, and chiao lin-yi, vice-chairman of the kwangtung provincial revolutionary committee and chairman of the kwangchow municipal revolutionary committee.

president kaunda and other distinguished zambian guests visited a sewing machine plant this afternoon in the company of leading members of the kwangtung provincial and kwangchow municipal revolutionary committees. the zambian guests were given a warm welcome by the workers.

the plant assembled only some 2,500 family-use sewing machines with imported parts in twelve years before liberation. since liberation, the workers and staff of the plant have persevered in self-reliance and increased production steadily under the guidance of chairman mao's revolutionary line. the plant now produces more than twenty different kinds of sewing machines for family and industrial use. its annual output is 300,000.

the distinguished guests made a round of the foundry, frames, assembling and other workshops and were shown the process of production.

in the assembling workshop, president kaunda joined the workers in putting frames of sewing machines onto the conveyor. he also happily tried out a newly finished sewing machine. the workers warmly applauded him and expressed their thanks.

Samdech and Madame Sihanouk Meet President Kaunda

(NCNA-English Kwangchow, Feb. 27, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and his wife princess monique sihanouk met here today with dr. k.d. kaunda, president of the republic of zambia, and madame b. kaunda.

principal members of president kaunda's party were present on the occasion.

Zambian President Visits People's Commune in Kwangchow

(NCNA-English Kwangchow, Feb. 28, 1974)

dr. k.d. kaunda, president of the republic of zambia, madame b. kaunda, and other distinguished zambian guests today visited the huashan people's commune on the outskirts of kwangchow.

they were accompanied by vice-premier li hsien-nien and his wife lin chia-mei; vice-minister of agriculture and forestry hao chung-shih; vice-chairman of the kwangtung provincial revolutionary committee lin li-ming; vice-chairman of the kwangtung provincial revolutionary committee and chairman of the kwangchow municipal revolutionary committee chiao lin-yi; and vice-chairmen of the kwangchow municipal revolutionary committee lo fan-chun and liu kuei-lan.

the distinguished visitors witnessed a scene of early spring vigour in the commune as peasants were busy working in the fields of doughing wheat and golden rapeseed.

when president and madame kaunda arrived at the commune, the commune members working in the fields waved to them heartily. gathering at the entrance to the village were men and women, young and old, who waved bundles of rice and wheat, colour streamers and flowers. they cheered: "welcome, welcome, warm welcome to the distinguished zambian guests exclamation"

president and madame kaunda visited the commune's wheat fields, handicraft workshop, nitrogen fertilizer plant, farm machinery plant, reservoir and clinic, and watched a military drill by the militia.

li kang, chairman of the huahsien county revolutionary committee, and chang hsin-feng, chairman of the huashan commune revolutionary committee, told the distinguished

visitors that the commune began last year to add a crop of wheat to two crops of rice, thus increasing its grain output by a big marg. president kaunda, touching wheat ears in the field, said he was happy to hear the commune's success.

the distinguished zambian guests paid visits to homes of commune members and were warmly received. at the home of commune member chiang wen-chin, president and madame kaunda, vice-premier li hsien-nien and his wife lin chia-mei, and lin li-ming sat at a round table and chatted cordially with members of three generations of the family. chiang wen-chin said that the commune members were very happy and encouraged by the visit of president and madame kaunda. president kaunda said the commune did good work by strictly following the instructions of chairman mao. he wished the commune new success.

president and madame kaunda and other distinguished zambian guests attended in the evening a performance of acrobatics, songs and dances by artistes of the province.

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* NATIONAL *
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MUSIC

A Manifestation of Imperialist Slave Ideology

- on the reactionary nature of the revisionist literary and art fallacies that wipe out the class nature of musical works

by

Yü Ching (俞 晴)

(Peking Jen-min Jih-pao, February 12, 1974)

At a time the great proletarian cultural revolution has scored great victory and Chairman Mao's revolutionary line in literature and art is taking a deeper root in people's hearts, there has appeared once again in the sphere of literature and art a revisionist fallacy which claims that bourgeois classical music is "mostly devoid of social content" and "only manifests certain changes in mood and contrasts in feelings."

Is there really music without social content in the world? This is altogether deceitful talk! As our great leader Chairman Mao points out, music, as a literary and art form of concept, "is a product giving reflection in the human brain to the life of a given society." How can it have no social content? Whether or not it possesses a specific plot and title is only a question of outward appearance. Lu Hsün had incisively pointed out long ago that "anything that comes out of a fountain is water and anything that comes out of a blood vessel is blood." If you are a bourgeois musician, all the titled or untitled musical pieces which you create are bound to strongly manifest your bourgeois thoughts, feelings and world outlook. If you are a proletarian musician, you will not eulogize the bourgeoisie, but will glorify the proletariat and the working people. It is bound to be one or the other. In class society, there has never been, and fundamentally cannot be any class-transcending pure music or pure art.

I

The re-appearance of this revisionist thought in the sphere of music is a reflection of the backlash of the counter-revolutionary revisionist black line in literature and art. This thought is certainly not anything new, but represents only a repetition of the old tune of the reactionary bourgeois cultural ideology in the period of imperialism. As Lenin said, revisionism, "speaking in terms of its content, does not have to be developed and formed: it is transferred directly from the bourgeois publications onto the socialist publications."

Since it is a repetition of the old tune, it is necessary to review its history. As early as the 6th century B.C., Pythagoras, Greek thinker of the slave-owning aristocrats, said with certainty that beauty was harmony. Later, this gave rise to the notions of "pure beauty" and "free beauty" (which included music without words in Kant's view) put forth by Kant, the German idealist philosopher in the 18th century. According to Kant, "beauty does not involve concepts and is generally pleasing to people." "Pure beauty" is a pure form of beauty totally unrelated to "concepts" and "the question of interests" or class content, and it "does not take the concept of what its object actually is as a prerequisite."

Such a concept of music denies that music or art has any ideological content and fundamentally severs all links between music and social life. Music thus becomes water without a source and a tree without roots--a "pure" and occult thing. In the period of imperialism, this idealist concept of music reached the acme of its development. The bourgeoisie frantically advocated Kant's concept of art which was based on idealist transcendentalism, and various branches of art such as "absolute music," "pure music" and "atonal" music were born. Debussy, who represented the impressionist school, and representatives of the various modernistic schools--such as Hanslick, the Austrian critic of music, Schönberg, the Austrian composer and Stravinsky, the Russian musician, all herded together in the reactionary trend of thought of this period. Some of their representative views were: "The content of music--the form of music in motion," "the beauty of musical works is unrelated to any strange ideological realms outside music" (Hanslick); "speaking of its nature, music can by no means express feelings, circumstances, psychological conditions and natural phenomena"; "music has never possessed the power of expression" (Stravinsky); "sound can only express sound" (Schönberg); "musical pieces can only be appraised according to the standard of pure music with no need to consider the origin of the content or the branch of thought" and other strange and fantastic views which are too many to enumerate. It can be said that all these disorderly bourgeois schools of art and their representatives were fanatic advocates of so-called "pure music" that transcended reality and society, and all of them bore the mark of "transcendentalism." By that time, the bourgeoisie had already cast far away the outstanding cultural and artistic fruit of mankind developed in the past ages.

II

All this is not incidental. Since imperialism is parasitic and decadent capitalism on the decline and has to conceal its reactionary nature, it is bound to attempt to use the spurious theory of human nature to cover up the class nature

inherent in literature and art, and speak of bourgeois art which includes music as a thing transcending classes and time. Therefore, the theory of human nature naturally becomes a prominent pennant of the decadent bourgeois literature and art (which includes music).

The more decadent the bourgeoisie becomes, the more it regards people with hostility and dreads to face reality, because reality lies in the waves of continual revolution made by the proletariat, and the bourgeoisie was frightened to death long ago by the gushing torrent of the people's revolution. At such time, the bourgeoisie not only has to deceive the others, but also has to deceive itself.

The more decadent the bourgeoisie becomes, the more it fears that the people would see through its class nature. Therefore it seeks all the more to cover up its class nature and hide its sinister features. The bourgeois artists publicize this set of "pure" and "absolute" idealist literary and art concepts only to conceal their relations with the bourgeoisie and cover up their links with the decadent realities of the contemporary capitalist society. But no matter how the bourgeoisie may disguise itself, the links between bourgeois art and music, the reality of society at the time and its own class are without ambiguity. Haven't the characteristics such as nervousness, wildness, confusion and pursuit after physical excitement inherent in contemporary bourgeois music most exquisitely portrayed the ugliness, deformity, anarchy, abnormal psychology and the fin de siecle feelings inherent in the contemporary capitalist society?

The more decadent the bourgeoisie becomes, the more it dreads revolution and fears that the people will wake up and appreciate art and the class content of music. It is afraid that the people will grasp culture (including music) as a powerful weapon for class struggle. The idealist preaching of "pure" and "absolute" "music, which is music itself" precisely suits the bourgeoisie as an instrument to oppose the revolution and the people. Since music is so "pure," "absolute," abstruse and subtle, it can only be the hereditary territory of the bourgeois "genius" and "child prodigy," and the working people naturally have no right to question it. If music is really unrelated to society and entirely free from the worldly ways of mortals as they allege it to be, then who can still find out from all the musical works reflecting reality and history how the different classes use music to wage class struggle?

Meanwhile, the more decadent the bourgeoisie becomes, the more aggressive it turns, and the more it fights to dominate the world. This is true in politics and economy and is similarly true in culture. It is said that the best music in the world is this "absolute" and "pure" instrumental music which has no social content, or "pure music." Who have developed this "pure music" to the highest level? They are of course the bourgeoisie in Europe. They are of the opinion that European culture is the most outstanding culture in the world and thus other nations can only bow and kneel in worship before European music and culture!

The reactionary concept of music spread to our country after the "May 4" movement. It was also the result of the cultural invasion launched against our country by Western imperialism. After "May 4," Li Ch'ing-chu, the bourgeois musician in China called this "pure" music "the language of heaven." In addition, he wrote an essay entitled "The Fate of Ten Phonographic Records" and

shamelessly shouted aloud that only Western "pure" music could be defined as "beauty" while our national music was only "a yellow-faced woman." How despicable and detestable the face of this foreign slave was!

In his brilliant work "On New Democracy," Chairman Mao has pointed out, "A given culture is the ideological reflection of the politics and economics of a given society. There is in China an imperialist culture which is a reflection of imperialist rule, or partial rule, in the political and economic fields." "Into this category falls all culture embodying a slave ideology."

Without a doubt, the concepts of so-called "pure" and "absolute" music and "the language of heaven" fall into this category. History proves that: this type of trash has all along served imperialism and is used by imperialism. Imperialism can use it to benumb, fool and oppose the broad masses of working people at home; it is used by imperialism to serve its aggression against the people of other countries.

After liberation, Chou Yang, the spokesman for imperialists, revisionists and counter-revolutionaries, clamored aloud for the "introduction" of foreign things "in large quantities." "Foreign things must be imported to make the Chinese people know that there are many composers and much harmonious music in the world, and that there are Tchaikovsky, Glinka and many other European composers." This fully exposed the obsequious faces of Chou Yang and company who admired foreign things and fawned on foreigners. In Chou Yang's view, it would be enough as long as music was melodious to the ear, and there was no need to bother about the content. This was actually a concept and language copied from Hanslick. Hanslick had said, "Harmony is the basis of music." These obsequious views of Chou Yang belonged to the same line as the imperialist slave ideology which deems the Western "pure" music to be "beauty" and the "language of heaven."

The revisionist fallacies which appear in the sphere of music at present represent only a manifestation of this imperialist slave ideology.

III

Lenin aptly said that idealism "is the weapon of the reactionaries and their instrument of propaganda."

The theory of "the language of heaven" that appeared in the thirties, the concept of "melodious music" advocated by Chou Yang after liberation and the view that bourgeois classical music "has no social content" which has emerged at present are all an idealist uproar of the same kind, and were copied from the reactionary bourgeoisie of the West in the period of imperialism. Notwithstanding some lapse of time, it can be seen that they are all threaded through with a black line. Their common goal is to fabricate a theoretical basis for opposing proletarian revolutionary culture, worshipping foreign things and reviving old things and implementing all-round Westernization, but the results of their practice could likewise only play the reactionary role of helping to publicize the permeation of imperialist culture.

What is different is that while the theory of "the language of heaven," which appeared more than 40 years ago, rendered service to consolidating the

imperialist sphere of influence in China, the theory that "music has no social content" of today serves the practice of cultural permeation by imperialism and social imperialism and capitalist restoration. One theory emerged in the semi-feudal and semi-colonial China of the past, while the other has emerged today in new China where the dictatorship of the proletariat has grown ever more solid with each passing day. One is a stark naked reactionary ideology of the comprador class, while the other is modern revisionism. Under Soviet revisionist social imperialism, the blind worship of Western classical music has made a breach for the spreading of bourgeois music. Under the false pretext that "program music is a socialist, realist principle of creation," the Soviet revisionist "musicians" have adopted the method of idealist metaphysics to castrate the class nature of music and peddle the theory of human nature of the landlord and bourgeois classes. These revisionist fallacies on music are highly deceptive, dangerous and reactionary.

At present, the reactionaries at home and the Soviet revisionist social imperialist are maliciously attacking the great proletarian cultural revolution in our country of "destroying culture" and "wiping out history." Under this situation, the aim of casting forth this revisionist fallacy is an attempt to disarm us ideologically and ask us to bow and kneel in worship to Western bourgeois music and culture, thus clearing the way for a capitalist restoration. This fallacy suits well the needs of imperialism and Soviet revisionist social imperialism.

In fact, those who destroy culture and wipe out history are none other than the lords of imperialism and Soviet revisionist social imperialism. In advocating "pure" music and the twelve-tone system, and wildly promoting futurist art and music, they had long ago trampled underfoot all the outstanding cultural fruits created by mankind in the past. Soviet revisionist social imperialism had already destroyed long ago the Soviet socialist new culture personally nurtured by Lenin.

Our proletariat never conceals its own viewpoint. It clearly requires proletarian music or other forms of art to serve the proletarian political line. We have never rejected the outstanding ancient or foreign literary and art heritage. We must insist on the principle of "making the past serve the present and making foreign things serve China," inherit things critically, weed out the old to let the new emerge and create a new proletarian literature and art. We absolutely should not allow opposition to new things on the pretext of inheriting old things. We must criticize the ideology of the foreign slaves who blindly worship foreign things and the reactionary ideological trend which attempts to turn back the wheel of history through "eulogizing the past and condemning the present."

Historical facts once again tell us that the class struggle in the ideological sphere is protracted, complex and acute. In this historical period of socialism, the reactionaries at home and abroad dream day and night to restore capitalism in our country. They are bound to attempt again and again to make a breach in culture. "There is no end to the struggle, and the old tune will be continuously put to use." We must maintain a high degree of vigilance against this imperialist slave ideology which has emerged on the literary and art front at present and can never take it lightly. We must raise high the banner of

revolutionary mass criticism, take Marxism-Leninism-Mao Tse-tung's thought as a weapon, thoroughly carry out the struggle to criticize Lin Piao and Confucius, penetratingly criticize all the bourgeois and revisionist ideologies and fight with unflagging efforts to carry through to the end the revolution in the sphere of the superstructure in our country.

* * *

REVOLUTION IN EDUCATION

An Open Letter by Huang Shuai

- in reply to Comrade Wang Ya-cho of the Political Department of the 19th Regiment of the Inner Mongolia Production and Reclamation Units

(Peking Jen-min Jih-pao, February 11, 1974)

Jen-min Jih-pao Editor's Note:

After the publication of the letter from Huang Shuai, a young revolutionary fighter, and excerpts from her diary in our paper, a broad section of teachers and students and the broad masses have expressed warm support for her revolutionary spirit of going against the tide and praised the younger generation that has grown strong and matured under the nourishment of Mao Tse-tung's thought. But there are other people who have found Huang Shuai's action distasteful and come out with criticism. Comrade Wang Ya-cho is one of them. Huang Shuai has written a letter in reply, refuting his erroneous views one by one in a convincing and forceful way. Her letter is worth reading.

This event reflects that the struggle between the two lines and the two kinds of thinking on the educational front is still very acute. Should we move forward or backward? Should we carry forward the revolution or practice eclecticism and make compromise? Should we foster and develop the revolutionary newborn things or decry them? These are vital questions that must be settled if we are to develop further the excellent situation in the revolution in education. In the present struggle to criticize Lin Piao and Confucius, the broad masses of teachers and students on the educational front should keep in close contact with the reality of class struggle and the two-line struggle. They must re-study Chairman Mao's instructions on the revolution in education to eradicate the remnant pernicious influence of the revisionist line in education and carry the proletarian revolution in education through to the end.

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Let Us Applaud the Excellent Situation of the Revolution in Education

Dear Comrade Wang Ya-cho:

"Please think seriously, Huang Shuai!" The opening sentence of your letter made me re-read your letter several times with an unsettled mind. I also "thought of many many problems" that arose from your letter as you did. The

publication of my "letter and excerpts from my diary" in the newspaper brought me your unusual letter. During the Spring Festival, I made a report to the Party branch of my school, and studied Chairman Mao's relevant teachings together with my parents. We discussed again and again the ideas raised by you and the differences between you and us. I would appreciate your further criticism on my reply to you in this letter.

Your letter has raised questions that call for deep thought. For example, is there still a struggle between the two classes and the two roads on the educational front? Has the pernicious influence of the revisionist line been eradicated? Are children allowed to take part in the revolution in education? Do they know how to make revolution? Shall we carry the proletarian revolution in education through to the end or stop it because we have already gone too far? People with different class stand give different answers to these questions of principle. This precisely shows that the proletariat and the bourgeoisie are locked in a life-and-death struggle on the educational front.

Chairman Mao teaches: "Never forget class struggle." You said in your letter, "Huang Shuai, my suggestions to you are not only directed at your personal ways of doing things, looking at things and talking about them. At present, teachers in many schools have become timorous, punctilious, well-mannered men, while the students are in the habit of putting up wall posters. They call this 'going against the tide' and want to be trail blazers in the revolution in education. In fact this is not a very good tide." I think our fundamental difference lies in whether the present revolution in education is "good" or "terrible."

In our class and school, and throughout Peking and the whole country, there is an invigorating revolutionary atmosphere on the educational front as pointed out in the New Year's Day message. In the past, it was the pernicious influence of the revisionist line of education that set the teachers and pupils against each other. Today it is Chairman Mao's revolutionary line in education that re-unites the teachers and students to fight together.

The teacher in charge of our class is now brimful of revolutionary zeal. He said: "The revolution in education is a great help to me in strengthening the transformation of my world outlook and improving my teaching work to train successors for the revolutionary cause of the proletariat. I'll never forget the profound lesson I've received." He has become our fine comrade-in-arms, fine model, and fine "squad leader."

One of our former teachers came to our class and asked us for our opinions. He was moved to tears when the whole class applauded him.

Our class has written many big-character and small-character posters. We are conscientious in observing discipline and doing physical labor. We have improved in our study and those who lagged behind have caught up. Ours has become a red scarf class, studying well and making progress every day. Instead of acclaiming this excellent situation, you have grumbled at it and denounced it. This can only show that you stand on the side of the bourgeoisie.

You said, "After you there has also stepped forth a Hsin Jo-yu who has said even more unreasonable things." You even said that in the newspaper, "what we want to read are essays criticizing revisionism, not essays denouncing teachers." Well, you seem to be somebody who is "concerned" about criticizing revisionism, and at the same time "sympathetic" to the teachers. Because I used words like "I am sorry" in my diary, they made you, a good "sympathizer," angry. You used words like "pushing too far," "unreasonable," "very,very wrong in attitude," "why not examine yourself," "never start from the line in your work," "teacher-like student," "students confronting the teachers as though they are enemies," and even "the dignity of teaching." Which "bible" do you subscribe to in your creation? In your eyes, we red little soldiers in the age of Mao Tse-tung are but a bunch of "entangled branches," a group of naughty children who "have spoiled important matters," and must quickly come up with a "lofty posture,"and "calmly" and "sincerely" kneel in front of the Confucian disciples before there is a way out for us. Aren't you publicizing "benevolence" peddled by Confucius more than 2,000 years ago? You want us children to master the principle of "subduing one's self and returning to propriety" and willingly turn ourselves into tools for enslavement. Every time the "Children's Corps" rose to make revolution, political swindlers like Liu Shao-ch'i and Lin Piao always clung to their sinister "Self-Cultivation" and "Theory of Genius" and made a lot of noise. Isn't what you love or what you hate very clear?

Under the excellent situation of the penetrating development of the revolution in education, we can never forget that there is still acute and complicated struggle between the two classes, the two lines, and the two kinds of ideology. Chairman Mao says: "We should support whatever the enemy opposes and oppose whatever the enemy supports." The bourgeoisie will not step down from the stage of history of its own accord, and dream of a "change in political climate" one day. We can never lower our guard against class struggle. You have said that "the crucial problem is that the spearhead has been directed at the wrong place." We Red Little Soldiers look toward the Party, and we fight where we are directed by Chairman Mao with the pen as weapon. We'll fight a battle for the criticism of revisionism, penetratingly and thoroughly criticize Lin Piao's counter-revolutionary revisionist line, and shatter to pieces Confucius' traditional old ideas. We intend to rise and rebel against the old world.

You have said that "those with the spirit of going against the tide alone are not qualified to win the support of the masses." Forget it! There has never been any savior. Jeering at and adopting a skeptical and threatening attitude toward the tender shoots of new things is exactly what Lenin denounced--"actually, all these are means for the bourgeoisie to wage class struggle against the proletariat, to uphold capitalism and to oppose socialism." In the rolling torrent of revolution, the mournful screams of the bourgeois overlords cannot save themselves from their doom.

You are a political cadre, and you have said in your letter, "I have a few words to say out of my concern for the revolution in the superstructure." Are you concerned with the proletarian revolution against the bourgeoisie or the bourgeois revolution against the proletariat? The leadership of the Party and the socialist road are the political criteria for us to distinguish between "fragrant flowers" and "poisonous weeds." You attempt to split up our

revolutionary teachers and pupils and to lead us from the royal road of forging ahead in the revolution in education toward the sinister road of Liu Shao-ch'i and Lin Piao who made use of Confucius to promote capitalist restoration. If you have no ulterior object in view, then you are a big fool in politics. How similar is what you have said to the language of the bourgeois restoration forces! I hope that you will wake up immediately!

You 'Have to wind up your letter with some reluctance as you have a lot to say." Really the difference between us is there, and it is a serious and irreconcilable difference involving the major question of right and wrong. Lin Piao and company have vainly attempted to change the basic line and politics of the Party and to turn back the wheel of history. This cannot be done! Inspired by the spirit of the 10th Party Congress, we young people must carry forward the spirit of "daring to do five things." We have to struggle, and only through fierce struggle can we resolutely stand for progress, for reform, and for revolution!

Your letter has helped me realize that under the excellent situation of the revolution, we still have to keep our minds clear. Finally I want to applaud and speak loudest--to applaud and acclaim the excellent situation of the revolution in education.

Long live the victory of the great proletarian cultural revolution!

Red Little Soldier

Huang Shuai

January 26, 1974

* * *

LITERARY AND ART CRITICISM

Welcome Down-to-Earth Commentaries on Literature and Art

by

Hung Hsin (洪新)

(Peking Jen-min Jih-pao, February 9, 1974)

After such color feature films as "Fiery Years," "Bright Sunny Skies," etc., were put on show, a number of movie commentaries by workers, peasants and soldiers and literary and artistic commentators have appeared in newspapers. A prominent feature marking these movie commentaries is their striving to be down-to-earth.

Chairman Mao says, "Literary and art criticism is one of the principal methods of struggle in the world of literature and art." Proletarian literary and art criticism is a combat weapon for the proletariat to wage struggle against the literary and artistic thinking of the bourgeoisie and all exploiting classes, a combat weapon for implementing and defending Chairman Mao's revolutionary line in literature and art and for exposing and criticizing the revisionist line in literature and art, a combat weapon for summing up the experience of the proletarian revolution in literature and art and promoting the vigorous growth and development of socialist literary and artistic creations. Since literary and art commentary is a combat weapon, we must insist on the unity of what is revolutionary and scientific in nature in compliance with Chairman Mao's teachings and promote a down-to-earth approach.

At present, the situation on the literary and art front is excellent. Our commentaries on literature and art must fervently sing the praises of the excellent situation on the literary and art front, publicize the fruitful results of the great proletarian cultural revolution, encourage socialist literary and artistic creations and support newborn things. Meanwhile, we must soberly see that the struggle between the two classes, the two lines and the two ways of thinking is still very acute in the sphere of literature and art. Our literary and art commentaries must analyze the trend of class struggle under the excellent situation, deepen the development of the struggle to criticize Lin Piao and Confucius, further criticize and repudiate the revisionist black line in literature and art, the bourgeois world outlook, the artistic outlook and the poisonous weeds, and fiercely hit back at and seriously repudiate those reactionary fallacies attacking the great proletarian cultural revolution and the proletarian revolution in literature and art.

Regarding concrete works, our literary and art commentaries must doggedly adhere to Chairman Mao's principle of political criterion first and artistic criterion second to carry out concrete analysis. The experience and ideological and artistic achievements in the creation of model revolutionary plays and outstanding literature and art must be thoroughly studied and seriously summed up for propagation and popularization. Though some works are still want of maturity, so long as they are revolutionary in content and healthy in form, we must warmly

support them and affirm their achievements. Meanwhile, we must also point out their shortcomings and problems and make suggestions for improvement. The affirmation of achievements is for encouragement, and so is down-to-earth criticism.

Lu Hsün pointed out, "Criticism is beneficial to the writer only if what is bad is pointed out as bad and what is good is pointed out as good." We must not only oppose the aristocratic overlord's attitude of arbitrarily denouncing and finding fault with mass creations but also oppose the philistine bourgeois style of organized applause. Guided by the one dividing into two approach, some film commentaries have not only warmly affirmed the achievements and strong points of several feature films but also pointed out their inadequacies. This is beneficial to both the writer and the audience. This kind of down-to-earth criticism is of help to the discussion of problems in literary and artistic creation. It makes for the gradual unity of revolutionary political content and the highest possible perfection of artistic form, and gives impetus to the development of literary and artistic creation.

Making down-to-earth literary and art commentaries calls for our studying the essence of a given work and exploring of its laws through the complicated phenomena of literature and art. A comment on a piece cannot be made for its own sake and must be elevated to the high plane of the two-line struggle for the sake of studying the question of ideology in creation. At present, the influence of the "theory of no clash" in literary and artistic creation is more universally felt. This calls for our attention. The four feature films are credited with gratifying achievements but some films are still influenced to varying degrees by the "theory of no clash." The "theory of no clash" is a reflection of the "theory of the dying out of class struggle" in literature and art. To make a penetrating analysis of its political essence and expose its serious evil consequences is an important task which comments on literature and art have to shoulder. Against the creative thinking of the bourgeoisie, we must give tit for tat and be bold in making criticism and waging struggle. The literary and art commentaries themselves can never promote the "theory of no clash"!

Since the great proletarian cultural revolution, due to the unprecedented popularization of the revolutionary model plays, Chairman Mao's line in literature and art has been deeply imprinted on people's minds, and the commentary activities of the worker-peasant-soldier masses have been most active in their literary and art criticism activity. The commentaries of the worker-peasant-soldier masses have unfurled their banners and are down-to-earth with both encouragement and criticism. They are worthy of our study. Let us make concerted efforts, further develop the militant literary and art commentaries of the masses, strengthen the ranks of literary and art commentators, and give impetus to the triumphant advance of the proletarian revolution in literature and art!

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TAIWAN

CPPCC Vice Chairman Fu Tso-yi's Speech on February 28 Uprising in Taiwan

(NCNA-English Peking, Mar. 1, 1974)

following is the speech by fu tso-yi, vice-chairman of the national committee of the chinese people's political consultative conference, at the meeting yesterday attended by people of various circles and taiwan-born compatriots in peking in commemoration of the 27th anniversary of the february 28 uprising of the people of taiwan province:

comrades and friends,

i fully endorse comrade liao cheng-chih's speech, and firmly support particularly the following passage: "the liberation of taiwan is the common desire and sacred duty of the chinese people of all nationalities, the people of taiwan province included. we are determined to liberate taiwan. the chinese people's liberation army will heighten vigilance a hundredfold, defend the motherland and is ready at all times to destroy enemy intruders and liberate taiwan."

as far as my own experience and feelings are concerned, i hope taiwan will be liberated at an early date. to liberate taiwan is the common desire of the people of the whole country, including the people in taiwan province. we are determined to liberate it. as to the choice of means by which we liberate taiwan, that is china's internal affair and no outsiders have any right to meddle with it.

here i want to raise a cry of warning to the taiwan military and administrative personnel from the mainland that the taiwan straits are today no longer an obstacle to the liberation of taiwan exclamation you must not continue making errors.

my only objective in making this talk today is to express the earnest and sincere hope that you will not miss this opportune moment. you should act promptly. let us work together and strive for the peaceful liberation of taiwan at an early date.

i was born in 1895, the year taiwan was forcibly occupied by japan. many of the old people now in taiwan were born around that time. these people and those who were born ten or twenty years later all had the experience of being bullied and humiliated by foreigners. you hurled abuses at me, calling me a capitulating general, and disdained to listen to my words. but even at that time i thought what i did was correct. the history of the past 25 years fully proves that the thing i did was indeed most correct.

today i still want to give you my advice. even though you may not be willing to listen now, you will heed what i say and believe it in the near future. the object of the struggle at that time was national independence and unification of the country. now, under the wise leadership of our great leader chairman mao, the poor, backward, bullied and humiliated old china has been transformed into a new and powerful country in the short space of a quarter of a century since the liberation of the mainland.

in particular, the great proletarian cultural revolution has won great victory and the movement to criticize lin piao and confucius is developing in depth and on a wide scale. in the superstructure, proletarian ideology is breaking thoroughly with the ideology of the bourgeoisie and all other exploiting classes. chairman mao's proletarian revolutionary line has taken deeper root in the hearts of the people. the dictatorship of the proletariat is more consolidated and the army is stronger than ever. people of all nationalities in the country are rallying closer round our great leader chairman mao. they keep the initiative in their own hands and rely on their own efforts. they are high in spirit and strong in morale. millions of successors to the revolutionary cause of the proletariat are growing up healthily. socialist new things are emerging constantly. "if the army and the people are united as one, who in the world can match them?" the people of various nationalities, including the people of taiwan province, and the patriotic overseas chinese are all elated and inspired. the taiwanese are chinese. the compatriots of taiwan and the mainland are kith and kin. why can't they come and work together and share the glory?

never for a moment have i forgot my old friends and colleagues who went from the mainland to taiwan. i think not only of elderly ones but also of middle-aged and young people of intermediate and lower ranks, of all who went to taiwan from the mainland. you should take a serious look at the general situation and have a clear view of the trend of the world, the trend of china and the future of taiwan. why don't you want to be chinese who hold up their chins and stride forward in mighty gaits?

a number of my old colleagues in taiwan have died. some served with me during the war of resistance against japan. i cherish a deep memory of them. my thoughts, in particular, turn toward their family members who survived them.

many of those who went from the mainland to taiwan have written poems expressing their longing for the motherland. verses like "hoary and nostalgic as i am, i have no way to return" are a most apt description of the feelings shared by most of them. why have you "no

way to return"? you are chinese, the mainland is your homeland and we are ready to give you a warm welcome at your early return.

let us work together under the great banner of mao tsetung to achieve the unification of our great motherland.

Excerpts of Speeches at Peking Meeting in Memory of 27th Anniversary of February 28 Uprising by People of Taiwan Province

(NCNA-English Peking, Mar. 1, 1974)

following are excerpts of speeches made by people of various circles and taiwan-born compatriots in peking at a meeting yesterday in commemoration of the 27th anniversary of the february 28 uprising by the people of taiwan province:

taiwan compatriot tsai hsiao, member of the central committee of the communist party of china, said: the compatriots in taiwan province have waged protracted and tenacious struggles against imperialist aggression and the dark rule by the chiang kai-shek clique. the february 28 uprising in 1947 is a typical glorious record. under the dark rule of the chiang kai-shek clique, taiwan compatriots long for the socialist motherland. they see in the prosperity of the great motherland their own bright future. they have come to understand that only chairman mao and the chinese communist party can save the 16 million taiwan compatriots.

representatives of the taiwan-born members of the communist party of china on the mainland attended the party's tenth national congress, and comrade lin li-yun and i were elected to the tenth central committee of the party. this is an honour for all compatriots in taiwan province. this shows that our great leader chairman mao, our party and government and the people of the motherland are concerned at all times about the liberation of the compatriots in taiwan province and have profound solicitude for the taiwan compatriots.

the powerful chinese people's liberation army is maintaining high vigilance, defending our motherland and getting ready at all times to wipe out enemy intruders and liberate taiwan.

we are convinced that the compatriots in taiwan province who have a glorious tradition of waging patriotic struggle against imperialism, will unite closely with the people on the mainland of the mother country and contribute their

share to the liberation of taiwan and the unification of the motherland.

mr. chen yi-sung, noted personage of taiwan province who returned to the mainland from taiwan province not long ago, said: after returning to the mainland from taiwan province, i visited many places thanks to the solicitude of the government. i saw people's communes, new factories, oilfields and ports. everywhere is a scene of vigour and prosperity. the international prestige of our country has risen greatly and the chinese people have really stood up. this has helped me understand deeply the correctness and greatness of chairman mao and the chinese communist party. as a chinese, i feel very proud.

after the february 28 uprising, a committee was set up in taipei. i was a member of the committee. at that time i subjectively held that negotiations between the committee and the chiang kai-shek clique would lead to changes in taiwan's politics. but facts showed that the chiang kai-shek clique, far from accepting the demands of the taiwan people, resorted to deceptive and delaying tactics to move large numbers of troops to slaughter the people. now i see that i had illusions about the reactionaries. this is a historical lesson always to be remembered.

all the people in taiwan are longing for an early end to their bitter life under the dark rule by the kuomintang reactionaries. in my opinion, the only way out for the taiwan people is to join the compatriots on the mainland and make concerted efforts to liberate taiwan and unify the motherland so that the taiwan people return to the embrace of the motherland, be masters of the country and help build the great socialist motherland.

the movement to criticize lin piao and confucius now under way on the mainland is a powerful support to the taiwan people in their struggle against imperialism, feudalism and the dark rule. let us unite and strive for the great cause of liberating taiwan and unifying the motherland exclamation

taiwan compatriot lin li-yun, member of the central committee of the communist party of china, said: when marking the february 28 uprising, we from taiwan province and people of all nationalities living happily on the mainland of the motherland cherish our kith and kin -- the 16 million compatriots who are still living in deep waters in taiwan province.

our great leader chairman mao has said that the chinese people "are determined to liberate taiwan, to safeguard the national sovereignty and territorial integrity of china." the liberation of taiwan and the unification of the motherland is the common desire and sacred duty of the entire chinese people, including the taiwan compatriots.

under the dark rule by the chiang kai-shek clique, taiwan compatriots love chairman mao more ardently, turn all the more to the socialist motherland and yearn more eagerly for the early liberation of taiwan. in the past few years, quite a number of taiwan compatriots have returned to the motherland to visit relatives, make tours and participate in all kinds of activities, enhancing their understanding of the motherland and developing a spirit of patriotic unity.

we are convinced that provided the taiwan compatriots and the people of all nationalities on the mainland of the motherland unite as one, fear no sacrifice, work with one heart and one mind and strive heroically for the cause of liberating taiwan and unifying the motherland, taiwan will be liberated and our motherland unified without fail. the taiwan people will become masters of the country and enjoy a happy life together with the people of the whole country.

professor chou yi-liang of peking university said: it is of most profound practical significance to commemorate the february 28 uprising in the heat of the nation-wide deep-going movement to criticize lin piao and confucius. all reactionaries in history on the verge of extinction had to invoke confucius, making a big noise about worshipping confucius and using the doctrine of confucius and mencius to deceive and suppress the people. this is because the doctrine of confucius and mencius stood for conservatism, returning to old practices and turning the wheel of history back and was therefore most useful for their reactionary rule. chiang kai-shek, who took over the mantle of tseng kuo-fan and yuan shih-kai in worshipping confucius, is no exception. like mourns over the death of like. that is why he made a big to-do in the face of our deep-going movement to criticize lin piao and confucius, intensifying activities of worshipping confucius. he shouted himself hoarse and almost exhausted his energy in attacking our movement to criticize lin piao and confucius as "making an enemy of the 5,000-year historical culture of the nation". our great motherland boasts of several thousand years of civilization and history. we take pride in the spiritual and material wealth created by the labouring people in our history. but we must distinguish between what was progressive and what was backward in ancient chinese ideology and culture. to do this, we must determine whether a given part of that ideology and culture served the interests of new rising classes or decadent and declining classes and whether it championed new-born things or was a tool in the hands of the forces that advocated returning to the old order and old practices and making retrogression. the doctrine of the legalist school advocated social changes, encouraged progress and was therefore progressive. in the early period of chinese feudal society, all statesmen who made some contributions were upholders of the doctrine of the legalist school and opponents of the doctrine of confucius and mencius. chin shih huang (first

emperor of the chin dynasty) was the first man who unified china and put the idea of making reforms advocated by the legalist school into practice throughout the country. chin shih huang did follow the policy of oppressing and exploiting the people. but that would in no way change the progressive nature of the new system he instituted at the time. it was his great contribution to chinese history to unify the country after sweeping away in a fairly thorough manner the hanging-on forces of the slave-owning class. in the more than 2,000 years since chin shih huang unified china, the periods of unification were long and the periods of division were short. the unification of the motherland is an irresistible trend of history. the liberation of taiwan and its returning to the motherland is the inexorable trend of the progress of history. that is the desire of the people of the whole country, the people of taiwan province included. the fallen heroes of the february 28 armed uprising did not die in vain.

wang yun-sheng, standing committee member of the national committee of the chinese people's political consultative conference (c.p.p.c.c.), said: entrenched in taiwan, the chiang kai-shek clique has been eking out a meagre existence under the aegis of imperialist aggressive forces. in the past few years it colluded with a handful of japanese militarists and sold out national interests. prices are sky-rocketing and the people are destitute on the taiwan island, reminiscent of the catastrophic period of "gold yuan". chiang kai-shek and his son are boasting of "economic prosperity" in taiwan to deceive people. they have no sense of shame indeed.

dear taiwan compatriots, let us work hard together for the early liberation of taiwan and the realization of the unification of the motherland and the union of the kith and kin.

professor feng yu-lan of peking university said: entrenched in taiwan, the chiang kai-shek clique is making a big to-do about worshipping confucius to counter the movement to criticize lin piao and confucius now under way in the motherland, and enforcing slave education of the people in taiwan province. this is one of its tricks to poison the minds of the taiwan people and a continuation of its atrocities in suppressing the taiwan people's uprising at the time.

i was a worshipper of confucius. now i know i was wrong. well, i should correct my mistake, shouldn't i? why should one insist on one's mistake once one makes it? in the short space of a quarter of a century china has been transformed from a semi-feudal and semi-colonial country into a socialist state with its first steps on the road to prosperity.

instead of being exploited, oppressed and bullied by imperialism, china is now respected for maintaining

independence and keeping the initiative in her own hands and relying on her own efforts. are these transformations due to the strength of the doctrine of confucius and mencius? no, obviously not. they are due to the strength of marxism-leninism-mao tsetung thought. no one can deny this fact. i gradually came to know that only marxism-leninism-mao tsetung thought could save china. and i gradually cast away the doctrine of confucius and mencius and began to study marxism-leninism-mao tsetung thought. i am determined to take the road of progress and revolution not because of any pressure from outside but because i am a chinese and i love my country. i am convinced that the road i am taking should be taken by all who have made mistakes but are patriotic. the wanton lauding of confucius by the chiang kai-shek clique shows precisely that the doctrine of confucius and mencius serves the reactionary, moribund ruling class and that our movement to criticize lin piao and confucius is absolutely correct.

li chun-ching, representative of the taiwan democratic self-government league, said: taiwan must be liberated and our motherland must be unified. this is an irresistible trend of history. however, there is still a handful of reactionaries in the world who covet for taiwan. recently, a handful of japanese militarists opposed china frenziedly and clamoured for the revival of militarism. one of them was kazuo yatsugi, a "ronin of manchuria" who rode roughshod in northeast china in the past and is now the permanent director of the society for the study of japan's national policy. members of japan's "seirankai" clamoured openly a short while ago that "it is wrong to forsake taiwan." their attempt was to encroach upon china's sacred territory of taiwan once again.

it also merits our attention that recently the soviet revisionists came out openly and spread the nonsense that "there exists in fact two chinas." they antagonized the chinese people, including those in taiwan, and it fully revealed the ambition of social-imperialism to set foot in taiwan. our people in taiwan brook no bullying. we will never tolerate imperialist aggression against taiwan nor will we allow social-imperialism to set foot in taiwan.

taiwan compatriot tsai tzu-min, who took part in the february 28 uprising, said: although the february 28 uprising was repressed, the revolutionary determination of the taiwan people to oppose the dark rule of the chiang kai-shek clique and achieve liberation has become even stronger.

on the mainland of our motherland, we have seen with our own eyes that the once poor and backward old china has become an initially prosperous socialist state. the goal for which taiwan people shed blood and gave lives during

the february 28 uprising has been attained on the mainland. we taiwan compatriots now on the mainland are determined to carry forward the revolutionary spirit of the february 28 uprising and be ready at all times to contribute our share to the liberation of our homeland, taiwan, and the unification of the motherland.

woman writer hsieh ping-hsin said: i read in the nostalgic peoms and articles by those who went to taiwan from the mainland how they are missing their kith and kin and their home towns. i fully understand their melancholy and yet ardent feelings. i hope you will come back to see the beautiful mainland which has been reconstructed after liberation, and meet your relatives and friends who now live and work in contentment with a new outlook. you will chat with them and deepen mutual understanding. the policy of the people's government is that all patriots belong to one big family, whether they come forward earlier or later. i hope you will give first place to patriotism, see the situation clearly and make up your mind to contribute your share to the liberation of taiwan and the unification of the motherland. the date of our reunion is on the wall, and words cannot fully express what is in my heart.

young taiwan compatriot wu ying-fu, who returned to the mainland last year, said: like a thunder-clap, the great victory of chairman mao's revolutionary line shook the whole world. this gave us encouragement.

i returned from the united states of america less than a year ago. when i see how the people of the motherland are enjoying a happy life, with no worry or sorrow, under the superior socialist system and how, under the guidance of chairman mao's revolutionary line, are making all-out efforts in their soaring enthusiasm to make the socialist motherland stronger, my thoughts turn all the more to the taiwan compatriots who are still living in misery.

i am deeply convinced that only under the leadership of the chinese communist party, can the taiwan people achieve complete liberation, and only by returning to the big family of the socialist motherland, can the taiwan people enjoy a happy life.

jung yi-jen, standing committee member of the c.p.p.c.c. national committee, said: under the leadership of chairman mao, the chinese communist party and the people's government, the compatriots on the mainland are leading a happy life. though a national industrialist who has contributed little to the country, i am enjoying care and proper arrangement by the party and government. but the broad masses of the taiwan compatriots are still living under chiang kai-shek clique's reactionary rule and suffering from all kinds of humiliation and oppression.

we cherish our taiwan compatriots. let us work hard together for the liberation of taiwan and the accomplishment of the great cause of unifying the motherland.

tien fu-ta, kaoshan nationality in taiwan province and representative of the taiwan democratic self-government league, said: under the reactionary rule of the chiang kai-shek clique, we people of kaoshan nationality in taiwan province suffer political oppression, economic exploitation and spiritual enslavement and live in the abyss of misery. when i was in taiwan, i led a slave's life like my kaoshan compatriots. thanks to the kind attention of the party and chairman mao, i became a glorious communist party member and a cadre after i came to the mainland. i was elected a deputy to the first, second and third national people's congresses and participated in discussions of state affairs. this is the concern shown by the party and chairman mao for the people of kaoshan nationality as well as for the people of taiwan. my experience shows that only when we return to the embrace of the motherland and take the socialist road under the leadership of chairman mao and the chinese communist party can we taiwan compatriots have a bright future.

taiwan compatriot chen ping-chi, who took part in the february 28 uprising, said: our great socialist motherland, under the guidance of chairman mao's revolutionary line, has become prosperous and her international prestige is rising. taiwan-born compatriots living overseas who came back in the past few years to visit the mainland of the motherland or see their relatives are all proud of this. we think very much of our kith and kin who are still suffering from the dark rule of the chiang kai-shek clique. we taiwan people are determined to carry forward the revolutionary spirit of the february 28 uprising and, together with the people of the whole country, strive for the earlier liberation of taiwan province and the unification of the motherland.

taiwan compatriot fang yi said: i was a taiwan-born student studying on the mainland when the february 28 uprising took place. i witnessed the deep sympathy and firm support of the people on the mainland for the people of taiwan province. i was deeply moved. taiwan province is part of the sacred territory of the motherland. taiwan compatriots and the people on the mainland of the motherland are flesh-and-blood brothers. i deeply feel that the hearts of the people both on the mainland and in taiwan province are linked together. they share weal and woe. nobody can cut the flesh-and-blood bonds between them. the handful of enemies who try to establish "an independent taiwan" are doomed to fail. the people of taiwan province and the people on the mainland will forever unite and fight together, marching forward hand in hand.

CRITICISM OF LIN PIAO AND CONFUCIUS

Shanghai Workers Condemn Lin Piao for Denying Cultural Revolution

(NCNA-English Shanghai, Mar. 1, 1974)

cadres and workers of the no. 4 workshop party branch of an electronic plant in shanghai pointed out in their criticism of lin piao that when the great proletarian cultural revolution had won tremendous victories, lin piao wrote scrolls of "restrain oneself and restore the rites" in a vain attempt to deny the achievements of the cultural revolution and restore capitalism.

they said that lin piao's scheme for a restoration was like that of confucius' over two thousand years earlier. amid the great social changes during the spring and autumn period and the warring states period, confucius raised the concept "restrain oneself and restore the rites" in order to pull back the wheel of history and restore the slave system.

to deepen the criticism of lin piao's reactionary programme "restrain oneself and restore the rites", the cadres and workers earnestly studied chairman mao's important directives issued during the cultural revolution. they pointed out that the cultural revolution has given telling blows to the class enemies both at home and abroad and greatly strengthened the dictatorship of the proletariat in china. to restore capitalism, the lin piao anti-party clique attacked and negated the cultural revolution and chairman mao's basic theory and line of socialist revolution and construction and tried to subvert the dictatorship of the proletariat.

while criticizing lin piao's crimes in attacking the cultural revolution, the workers warmly praised the new socialist things that have emerged during the cultural revolution. some workers said: "socialism is triumphing everywhere and new socialist things emerge constantly. our plant was changed into an electronic plant from a clothing factory in 1969. during the cultural revolution, the output of radio sets has increased every year. output in 1972 was 45 per cent higher than in 1971, and in 1973 25 per cent higher than 1972."

when it planned to produce electronic products, the plant did not have necessary skill and equipment. following the principle of independence and self-reliance, the workers made 347 pieces of equipment and introduced 93 technical innovations. this greatly raised work efficiency and speeded up production.

the ranks of worker-cadres in this plant have grown. more than 80 have been promoted to leading positions at

factory or workshop levels over the past few years and some have become leading cadres at a higher level. such people now account for one-third of the total number of cadres in the plant.

the workers said that confucius and lin piao had some important points in common, that is, they both opposed new emerging things, stood for retrogression and worked for a restoration. confucius regarded "as rites lost and music ruined" the casting of a bronze tripod bearing the inscriptions of the penal code defining the relations between the aristocrats and the slaves in the state of tsin during the spring and autumn period and the initiation of the system of levying taxes on private land in the state of lu which weakened the slave-owning economy. lin piao slandered the educated young people's going to temper themselves in the countryside during the cultural revolution as a "disguised form of reform through forced labour" and attacked cadres' going to "may 7" cadre schools as a "disguised form of unemployment". though using different terms, confucius and lin piao harped on the same tune.

recalling the past misery of his family, a veteran worker said: "my father worked for decades as a builder in the old society but finally died of illness in a small and dilapidated temple. one of my two brothers died of illness and the other was given away. it is only after liberation that we workers became masters of the state under the leadership of the communist party and chairman mao and are now living a happy life. all my children have been to school, and, in response to the call of chairman mao, some of them have settled in the countryside after finishing middle school. there they have tempered themselves politically, raised their class consciousness, fostered a love for manual labour and developed the style of plain living and hard work.

"educated young people going to the countryside is a good measure for combating and preventing revisionism," he said. "lin piao's attacks on this new thing only served to show him up as dreaming of a restoration of capitalism.

Criticism of Lin Piao and Confucius Boosts Production at Industrial Center

(NCNA-English Shanghai, Mar. 1, 1974)

criticism of lin piao and confucius is boosting production in the minhang district, a new industrial centre in shanghai.

the shanghai electrical machinery plant there is the producer of china's first 300,000 k.w. steam turbo-generator with inner water-cooled stator and rotor. workers in the plant make efforts to promote production while holding criticism meetings and writing articles to refute lin piao and confucius in their off-shift time. veteran workers recall their sufferings in the old society and condemn lin piao for his attempt to stage a capitalist restoration by invoking confucius' fallacy of "restraining oneself and restoring the rites".

the struggle to criticize lin piao and confucius has fired the workers with greater initiative for socialism. the number three workshop of the plant fulfilled its last year's state plan for generators three months ahead of schedule and went on to produce twentyfive per cent more generators in term of capacity in january this year than in the corresponding 1973 period. new achievements were made in last february.

before liberation, the plant was a small workshop with a little over one hundred workers. it could only do repairs but could not make even small motors. after liberation, the plant grew rapidly under the guidance of chairman mao's revolutionary line. in 1958, it successfully built china's first 12,000 k.w. steam turbo-generator with inner water-cooled stator and rotor. since the start of the great proletarian cultural revolution, it has trial-produced such generators of 125,000 and 300,000 k.w. capacity.

right after the spring festival in january, workers of the shanghai heavy machinery plant plunged themselves into the struggle to criticize lin piao and confucius. leading members at various levels went to study, criticize and work alongside the workers. this has greatly inspired the masses. chin chi-tao, an old worker of the metal workshop, is both a valiant fighter in revolution and a model worker in production. in spite of his little schooling, he eagerly studied works by marx, engels, lenin and stalin and chairman mao's works, made speeches and wrote articles to denounce lin piao and confucius. he and other workers and technicians created a conveyor system not long ago to streamline production processes and raise efficiency fourfold. at present, he is working at another streamline with his workmates.

this plant turns out metallurgical and mining equipment and other machines. in january this year, it set a record in the output of machinery products.

PLAYS

Full-Length Play on Building China's Countryside by Young Artists

(NCNA-English Peking, Mar. 1, 1974)

a full-length play portraying life and the struggles in china's countryside, was warmly received by worker, peasant and soldier audiences during the recent north china theatrical festival. the play "on the bank of liehma river" was written and presented by the theatrical troupe of weichang county in north china's hopei province.

set in a hilly village, the play describes how kao yen-hung, a young woman party branch secretary of a production brigade of a people's commune, leads villagers in carving a canal out of precipices along a torrential mountain stream. taking the party's basic line as the key, they model themselves on the people of the tachai brigade, national pace-setter in agriculture, in working fast and with redoubled effort. born in a former poor peasant family and daughter of a revolutionary martyr, the party secretary relies on the poor and lower-middle peasants to fight against nature, hidden class enemies and the conservative ideas of an old cadre. they prevent a cave-in while cutting a tunnel in the mountain and tame the torrential river. in this way she exposes the class enemy, persuades the old cadre to get rid of his conservative ideas and unites the peasants.

the audience acclaimed this play as giving them education and inspiration. some said: "it sings in praise of the party's basic line, depicts a worthy successor to the revolutionary cause of the proletariat and shows how the commune members bravely transform nature." the playwrights and actors of this play average 25 years old, most of them being children of workers and former poor and lower-middle peasants. they came forward as amateur artists in the mass theatrical activities to learn from the model revolutionary theatrical productions and are maturing as new-type artists during the great proletarian cultural revolution. under the leadership of the weichang county party committee and supported by workers, peasants and

soldiers, they formed a theatrical troupe in 1969. they took class struggle, the struggle for production and scientific experiment of the masses as their source of creation in delineating workers, peasants and soldiers and drew on the experience of the creation of the model revolutionary theatrical works.

weichang county is in the mountainous chengteh area outside the great wall. people of this area have been tempered during the cultural revolution and become more eager to transform nature. they launched a campaign to learn from the tachai brigade and many outstanding workers emerged. there is a torrential river which flooded its banks and caused natural disaster every year for a production brigade. members of the brigade were determined to bore tunnels in the mountain to divert the river for irrigation. chao jen, secretary of the brigade party branch, went first into a mountain cave to blast rocks. he did not come out of the cave one day, although the explosive had gone off. the peasants rushed into the cave and found chao jen had been knocked unconscious by the repercussion of the blasting. he was carried out of the cave, and as soon as he opened his eyes he asked: "have all the charges gone off?" when the brigade members said they had, he went back into the cave with the others to resume the work.

members of the theatrical troupe decided to portray this heroic event on the stage. its playwrights have visited more than 100 production brigades of 31 communes in the area and lived and worked with the peasants over the past few years. they have seen countless exemplary people who, like chao jen, are building the new socialist countryside with selfless devotion.

fan ping, the play's principal playwright, is a 26-year-old middle school graduate. he said: "we must portray the heated struggle of the peasants, or we would regret not serving them well." he and other members of the troupe wrote the play, but they say, "it was the masses who created this play by their heroism."

twentyfive-year-old chao shu-chun, a member of the communist youth league of china, played the heroine. a commune member good ideologically and in physical labour, she worked as deputy head of the nature-transforming group and militia leader in the village. she emerged as a new actress from amateur theatrical activities in the presentation of model revolutionary theatrical productions. in order to play the leading role well, she visited many rural cadres and went to live and work and become familiar with the advanced thinking of a woman party branch deputy secretary of a production brigade. drawing on the life of many advanced people, she strove to convey the revolutionary spirit of the heroine with deep proletarian feelings.

the script was revised 22 times after opinions among the masses were canvassed. the troupe has presented more than 200 performances for the peasants of weichang county, thus using literature and art to educate the people and attack and destroy the enemy. after attending the play in the autumn of 1972, members of a production team summed up their experience in the two-line struggle in the movement to learn from tachai and were resolved to turn 13 hectares of hill slopes into irrigated land. the head of the production team said: "i'm a communist party member like kao yen-hung. why can't i lead the masses in working with speed and vigour? let's model ourselves on characters of this play in learning from tachai exclamation"

workers, peasants and soldiers called the attention of the artists to some of the play's shortcomings. the young artists express their determination to carry out chairman mao's revolutionary line in literature and art better, to assimilate the experience in creation of the model revolutionary theatrical works, improve the script and presentation and write more plays on the life and struggles of workers, peasants and soldiers.

COLLIERIES

Northeast China Colliery Expands

(NCNA-English Shenyang, Feb. 28, 1974)

the haichou open-cut mine under the fuhsin coal mining administration in northeast china's liaoning province is now a big supplier. it runs eight to nine kilometres. but in 1948, the year of the area's liberation, there was only a small pit 400 metres in length and 120 metres in width. chinese miners, in line with chairman mao's principle of self-reliance and arduous struggle, made strenuous efforts to get the open-cut mine left to rack and ruin by the kuomintang reactionaries when they fled the area during the liberation war period.

since the start of the great proletarian cultural revolution in 1966, the mine has fulfilled the state plan every year. in 1973, it produced 3.65 million tons of coal, twenty per cent more than the designed capacity.

in 1913, when local peasants reclaimed the then barren mountains, they discovered coal seams and began extraction. in the early 1930's, in an attempt to plunder china of

its natural resources, the japanese imperialist invaders opened three slope pits and forced chinese labourers to break up the hard seams with picks and carry out the coal on their backs.

shortly after liberation, the miners of new china, under the leadership of the communist party, started to re-build the mine, but geological data had been burned and equipment destroyed by the enemy. the miners set about making new surveys and used scrap to produce the needed equipment. a railway line was needed so that machinery could be brought in. some 300 workers formed a shock brigade and went to a mountain dozens of kilometres away to cut down trees and make them into sleepers. there were no vehicles so they carried more than 15,000 wooden sleepers on their shoulders. they built a dozen furnaces and hammered scrap steel into over 40,000 spikes. thus they constructed a 24-kilometre-long railway ahead of schedule.

with the railline finished, materials and equipment were transported to the worksite, including 30 urgently needed electric shovels each weighing 150 tons. but the cranes had not arrived so the workers decided to put up scaffolding at the railway and dismantled the electric shovels and carried them off part by part and reassembled them according to the blueprints. they finished opening this large modern open-cut mine within two and a half years and it went into operation on july first, 1953.

the miners kept to the path of self-reliance. cheng yu-sheng, formerly a bench worker and now secretary of the machinery repair plant party committee and other workers made 30 experiments to trial-produce a gear formerly imported for the electric engine. the gear they turned out was more durable.

the miners have made 1,100 technical innovations and 160 kinds of equipment, parts and materials so that the mine achieved greater, faster, better and more economical results.

the old mine had only a few excavators, electric engines and 300-horse power winches. most of the work was done by hand. now the mine has up-to-date electric shovels and engines, drilling machines, bulldozers and hoisting machines and other modern equipment to mechanized much of the work.

With the growth of output, a contingent of technical personnel has developed. many former miners are now leading cadres at various levels in the mine. many former peasants are now skilled miners.

in the past two decades, 1,616 advanced workers have been admitted into the communist party of china and 683 workers promoted to leading posts at various levels.

wang lu, a national labour hero, went to work in the mine when he was 13 and had no schooling. with a will to work for the revolution, he became literate and mastered the operation of electric shovels within three months. he later became head driver. during the great leap forward in 1958, with the support of the party and the workers, he made bold innovations and enlarged the roller and scoop of the electric shovels and developed new operating methods and successively chalked up national daily, monthly and yearly records. guarding against conceit and rashness, wang lu diligently studies works by marx, engels, lenin, stalin and chairman mao and is now a standing committee member of the party committee and vice-chairman of the revolutionary committee of the fuhsin mining administration.

today's haichou open-cut mine is well-equipped and the workers' living standards have improved remarkably. apart from enjoying free medical treatment and more than 200 safety measures at the point of production, the miners have their own clubs, cinema, sports ground and library at the plant. there are nurseries, kindergartens and primary and middle schools for miners' children.

North China Coal Mine Doubles Production Capacity During Cultural Revolution

(NCNA-English Shihchiachuang, Mar. 1, 1974)

the machiakou coal mine in the north china coal centre of kailan last year produced more than double its original designed capacity under the impetus of the great proletarian cultural revolution.

the cadres and miners have to deal with complicated geological structures that set the coal seams at gradients between 40 and 65 degrees and sometimes 80 degrees. it is also an ultra-gaseous mine. undaunted in the face of such difficulties, they took chairman mao's revolutionary line as their guide and were determined to make this old mine give more for the country's socialist construction.

the mine's output rose around eight per cent every year between 1969 and 1972. last year a 17 per cent rise was recorded.

leadership urged on by masses

during the latter half of 1970, the workers of machiakou, inspired by the excellent situation of the cultural revolution.

warmly responded to the party's call for higher output and lower production costs. people talked about doubling the mine's original designed capacity during the fourth five-year plan period (1971-1975). but a few people lacked confidence. the leadership of the mine hesitated to make a decision.

then some miners put up a big-character poster entitled "why is the increase-production-and-reduce-cost drive so lethargic?" it criticized the leadership for conservatism and failure to see the masses' strength and revolutionary drive.

the criticism hit the mine like a bomb shell and touched off heated discussion. the party committee called an enlarged meeting at which the leading cadres made self-criticism. then the cadres, led by the party committee secretaries, went among the miners to listen to their criticism and suggestions. the leaders and miners together censured such revisionist fallacies as "trailing behind others at a snail's pace" and "the masses are backward" peddled by liu shao-chi. the revolutionary mass criticism educated the cadres and further aroused the masses.

when all agreed that the mine's capacity must be doubled, a new debate started. some believed that a sharp increase in production would be impossible unless more manpower, equipment and workfaces were added. they proposed that the mine add 1,170 miners, buy more than 800 pieces of equipment and open five more workfaces. in all, this would require an investment of several million yuan. others flatly rejected this idea, calling it a line that would be costly and time-consuming. they held that they should tap the potential in the spirit of self-reliance.

the mine party committee organized the masses to review the class struggle and the struggle between the two lines in the mine.

the machiakou mine was built at the turn of the century and was later abandoned by the imperialist bosses. when the people's liberation army came in 1949, the pits were filled with water and most of the galleries were in disrepair.

rehabilitation began in 1954. the coal miners who have a glorious revolutionary tradition worked hard for three years, draining the pits of more than eight million cubic metres of water and repairing 20,000 metres of galleries and installing all equipment for lifting coal, haulage, ventilation and pumping water. the mine hummed with life again after 18 years' disuse.

the following year, the whole nation embarked upon a great leap forward. inspired by the general line for socialist construction formulated by chairman mao, the miners brought their wisdom and ability into play and raised output. the mine's output in 1959 surpassed one million tons,

for the first time exceeding the mine's designed capacity of 900,000 tons.

but little progress was made in the years after 1961 because of interference by liu shao-chi's counter-revolutionary revisionist line. the new upsurge in production dates to the cultural revolution when the revolutionary masses repudiated liu shao-chi's comprador philosophy and "go it slow" policy.

a summary of the mine's historical lessons helped the cadres and workers strengthen their determination and confidence in tapping the production potential and hitting the goal of doubling the designed capacity.

a mass drive for higher output and lower cost swept the mine. coal output went up 8.3 per cent in 1970, compared with the previous year, and the state quota was met one and a half months ahead of schedule.

study classes were run in the movement to criticize lin piao and rectify the style of work to deepen education in the party's basic line and help the staff raise their consciousness of class struggle and the struggle between the two lines. the cadres and workers came to see better the relationship between speeding up socialist construction and the consolidation of the dictatorship of the proletariat. this brought about a still better situation in the revolution and production. output rose sharply in 1971 and 1972. in addition, more than 3,000 data related to the mine's geology, production, technology and equipment were collected. on this basis, the party committee decided to deepen the revolution, continue implementing the party's basic line and its general line for socialist construction and strive to reach the goal of doubling capacity two years ahead of plan. they succeeded.

arouse masses to overcome unfavourable conditions

a leading member of the mine summed up their experience by saying that one of the most important points was to "mobilize the masses and rely on them to tap production potential and overcome unfavourable conditions in the spirit of the general line of going all out, aiming high and achieving greater, faster, better and more economical results in building socialism."

because of the complex geological conditions, the mine all along had very backward methods of extraction that were strenuous, costly and inefficient. when the daring plan to double the designed capacity was adopted, the workers proposed finding a new work method. some persons were sceptical because experiments over the years had been unsuccessful.

the party committee organized the masses to study this teaching of chairman mao's: "the chinese people

have high aspirations, they have ability, and they will certainly catch up with and surpass advanced world levels in the not too distant future."

through the study, the masses repudiated liu shao-chi and company who had no faith in the chinese people's ability but advocated trailing behind foreign countries in developing china's industry. the miners flooded the "three-in-one" technical innovation group with suggestions. this group consisting of cadres, workers and technical personnel made investigations in the mine, studied the experience of other mines and finally produced nine different methods of mining. models were made and put on display. the party committee put some people in charge of the exhibits and collect opinions and comments round the clock. the miners, including retired veterans, enthusiastically studied the models and made suggestions for improvements. in a matter of three days, 230 proposals were sent in. the designers considered these suggestions and produced a design for props that met the specific conditions of the mine and worked out a score of technological processes. they finally found a new method that raises output 20 per cent and efficiency 30 per cent and lowers prop consumption by 97 per cent. greater safety was also ensured.

in addition, the miners devised nearly three hundred new machines and techniques, including coal cutters, coal saws, loaders and bin-type cars. the new equipment ended the mine's manual operation.

in the battle to boost production, the workers did their best to raise the output per workface. in the past few years, they have set new monthly records for both thick and thin seams on seven occasions. the monthly output per workface in 1972 topped that of the previous year by 1,520 tons and in 1973 output was 3,800 tons more than in 1972. without increasing the number of workfaces, the mine produced 360,000 more tons of coal than in 1972.

cadres improve style of work

what should the leadership do when the masses were aroused? the mine party committee's experience has been that the leading members of the party committee should work at the frontline and maintain close ties with the workers to do work carefully and study problems in detail. this is the way to fulfil production tasks smoothly.

the mine party committee in the past few years has carried out six open-door rectifications. the party committee each time invited representatives of the workers, technical personnel and rank and file cadres to criticize the committee's work so that the members of the party committee would implement chairman mao's revolutionary line more consciously.

the party committee and the production control department moved from the big administration building to offices close to the pits. instead of working only on day shift, the leading cadres began to work night shift in turn. the party committee was thus able to keep in close touch with the grassroots units and obtain first-hand knowledge of the progress of production. the miners praised the party committee office as "our frontline command".

leaving only one member behind to look after routine office work, the other nine standing committee members led five work groups each consisting of ten office workers to the tunnelling, extraction and other basic units. they helped the leading cadres at the grassroots with ideological and political work among the masses and joined the workers in labour.

in august of last year, one workface was threatened by a sudden increase in roof pressure. the originally 1.8 metre high roof gradually sank so that a man could barely crawl under. some leading members joined the basic level cadres in crawling in the gallery to study the situation. they worked with the miners in making repairs. this inspired the workers who finished the job two days ahead of time.

"it's much better to set an example than shout yourself hoarse," the leading cadres of machiakou say. and the workers say: "wherever there are difficulties our cadres appear. with these leading cadres we can beat any difficulty."

MEDICINAL HERBS

Northwest China Autonomous Region Makes General Survey of Medicinal Herb Resources

(NCNA-English Yinchuan, Feb. 28, 1974)

a general survey has been made of the medicinal herb resources in the ninghsia hui autonomous region over the past two years. of the 11,000 samples collected, more than 600 were verified to be of medicinal value. this opened up broad prospects for the development of rural medical and health work in the region.

lying in the northwestern part of china, the region has favourable natural conditions for the growth of medicinal herbs with its high mountains and steep valleys and sweeps of desert and grassland. the surveying teams travelled more than 7,000 kilometres in the liupan, loshan, and holan mountains and areas drained by the yellow river. with help from experienced local doctors of traditional chinese medicine, medicinal herb collectors, barefoot doctors and commune members of various nationalities, the teams found many useful medicinal herbs formerly thought rare in the region. they discovered a large growth of commonly-used herbs that had to be brought in from elsewhere in the past. radix pseudoginseng and other effective remedies for urinary diseases, bleeding and skin diseases, which used to be thought non-existent in the region, have been discovered.

the findings of the general survey have been compiled into several books, including the "handbook of chinese herbal medicine in ninghsia", the "catalogue of medicinal herbs in liupan mountain region" and "selected prescriptions for common diseases in ninghsia".

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

Algerian President Boumediene Leaves Shanghai for Peking

(NCNA-English Shanghai, Mar. 1, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and other distinguished algerian guests, wound up their visit to shanghai and left here for peking by special plane this morning. they were accompanied by vice-premier teng hsiao-ping and vice-foreign minister ho ying.

the distinguished guests were seen off at the airport by ma tien-shui, vice-chairman of the shanghai municipal revolutionary committee, chou chun-lin, vice-chairman of the shanghai municipal revolutionary committee and commander of the shanghai garrison of the chinese people's liberation army, and vice-chairmen of the municipal revolutionary committee chin tsu-min, chou li-chin and feng kuo-chu as well as more than two thousand people.

a warm atmosphere of unity and friendship between the people of china and algeria prevailed at the airport. well-wishers beat drums and gongs and waved the national flags of the two countries and flowers. they cheered: "long live the friendship between the people of china and algeria exclamation" "long live the great unity of the asian and african peoples exclamation" and other slogans. before mounting the ramp, president boumediene asked vice-chairman ma tien-shui to convey his thanks to the shanghai people.

President Boumediene Gives Grand Reciprocal Banquet in Peking

(NCNA-English Peking, Mar. 1, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, gave a grand reciprocal banquet at the great hall of the people here this evening.

attending the banquet were samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, and his wife princess monique sihanouk.

present were chinese leaders chou en-lai, yeh chien-ying, teng hsiao-ping, chen hsi-lien, wu teh and ngapo ngawang jigme, and leading members of departments concerned, including chi peng-fei, fang yi, li chiang, liu hsiang-ping, hsiao ching-kuang, li ta and chen shih-chu.

present were abdellaziz bouteflika, minister of foreign affairs, and other distinguished algerian guests who are accompanying president boumediene on the visit. algerian ambassador to china chaieb taleb-bendiab was present.

the national flags of china and algeria hung side by side in the brightly lit banquet hall. when samdech and madame sihanouk, premier chou en-lai and vice-chairman yeh chien-ying entered the banquet hall in the company of president boumediene, the entire hall burst into an ovation.

president boumediene and premier chou en-lai made speeches at the banquet.

speaking of his visit to china, president houari boumediene said: "our stay has been rendered more fruitful by the importance of the talks that we have held with the leaders, and particularly with chairman mao tsetung.

"these talks, characterized by cordiality and friendship, have enabled us to carry on a mutually beneficial exchange of views on all current problems and to study thoroughly the ways and means for giving still greater prospects to a broader cooperation between our two countries."

president boumediene pointed out that the friendship between the chinese and algerian peoples was forged through tests and blossomed in fruitful cooperation. "while looking forward to meeting you again as a comrade in struggle, as you have always been, we leave here deeply convinced that this visit will not fail to promote the development of the relations between our two countries and further reinforce the friendship between our two peoples," he added.

the algerian president said: "across their diversities inherent in different national realities, geo-political environments and processes of historical evolution, the countries of the third world are coming to understand more and more that their survival depends on their unity and solidarity and that the struggle of their peoples is a common struggle. they all desire to consolidate their political independence by promoting economic independence. in their rejection of a world order which has become anachronistic thanks to the rise of the political consciousness of the peoples, they are determined to fight for a readjustment of international relations in all fields."

president boumediene praised the chinese people for the efforts they made, their love of labour and the considerable

progress they achieved. he said: "it is a cause for satisfaction to see a third world country, which, like other countries of africa, asia and latin america, inherited an economic system of a colonial type, with the additional problems inherent in a country as vast as a continent, succeeds in bringing about in so short a time economic, social and cultural transformations so radical and striking that they can only command esteem and admiration.

this was because, president boumediene added, of "the rule of the majority, political structures that have been constantly tested as well as an exceptional leader."

in his speech, premier chou en-lai said: "this is president boumediene's first visit to china, and it is a major event in the history of sino-algerian relations. during the visit, chairman mao and president boumediene had a cordial and friendly meeting and conversation. in the last few days, we have held sincere talks on the current international situation and on further developing the friendly relations and cooperation between china and algeria, and satisfactory results have been achieved." he said: the visit "has further enhanced our mutual understanding and militant friendship and made a positive contribution to strengthening the friendly relations and cooperation between our two countries and to the third world's common cause of unity against imperialism."

the premier thanked president boumediene for his many expressions of warmth and friendship about china and the chinese people, and pointed out that it was a great encouragement to china. "following the basic line and the policies laid down by chairman mao for our country during the period of socialism, we are determined to persevere in continuing the revolution under the dictatorship of the proletariat, earnestly make our socialist revolution and socialist construction a success and resolutely carry through to the end the great struggle of criticizing lin piao and confucius, which is of great immediate significance and far-reaching historic importance, while at the same time continuing to develop the spirit of proletarian internationalism, combat great-power chauvinism both in internal and external relations and strive to make a greater contribution to the cause of human progress. china is not now, nor will she ever seek to be, a superpower," he said.

premier chou en-lai pointed out: "superpower contention for hegemony is the cause of the current great turbulence throughout the world. so long as this cause is not eliminated, the world will remain turbulent, and it will be impossible to have so-called lasting peace. with a gathering momentum and on a scale not seen before, an increasing number of developing countries and of peoples in the world are now rallying themselves to fight resolutely against superpower aggression and plunder and winning one victory after another. through their experience in struggle,

they have come to realize more and more clearly that unity is a mighty weapon ensuring victory over the enemy. so long as they heighten their vigilance, strengthen their unity and persist in their fight, they will surely frustrate all the schemes and tricks of the superpowers and win still greater victories over imperialism and hegemonism, no matter how the enemy will put up desperate struggles and make trouble." premier chou en-lai reaffirmed that "the chinese people will always stand firmly together with the third world and the people of the whole world, fighting shoulder to shoulder and advancing together with them."

after their speeches, the band played the national anthems of china and algeria.

attending the banquet were:

pei shih-chang and lin chiao-chih, members of the standing committee of the national people's congress; and

leading members of government departments concerned, the chinese people's liberation army, the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries: li shui-ching, ho ying, wang hai-jung, ku ming, chung fu-hsiang, li ke, liang chang-wu, tu hsing-yuan, su chieh, jen pu-chai, chiao pei-hsin, ma jen-hui, chao cheng-hung, liu hsi-yao, chih chun, hsieh ching-yi, teng kang, li che-fu, pan fei, hao liang, lu kuei, ting hsueh-sung and chang chieh, as well as chinese ambassador to algeria lin chung.

diplomatic envoys of various countries to china were present.

Algerian President Boumediene's Speech

(NCNA-English Peking, Mar. 1, 1974)

following is the full text of the speech by president houari boumediene at the reciprocal banquet he gave here this evening:

mr. premier,

your royal highness norodom sihanouk,

dear friends,

we are already at the close of our stay in the people's republic of china. though it is evident that our sojourn among you has been very short, and this we sincerely regret, it is no less evident that the quality of the organization and the devotion of all those who received

us have enabled us to appreciate objectively both the quality of the relations between algeria and china and the grandeur of your achievements, which are so impressive that we leave here more convinced of the importance of the effort you have undertaken, your love of labour and the profundity of the chinese revolution.

both in peking and in shanghai, what we have seen testifies strongly to the considerable progress that has been made. it is a cause for satisfaction to see a third world country, which, like other countries of africa, asia and latin america, inherited an economic system of a colonial type, with the additional problems inherent in a country as vast as a continent, succeeds in bringing about in so short a time economic, social and cultural transformations so radical and striking that they can only command esteem and admiration.

however, this is no wonder: you have the civilization of a people who strike roots in the beginning of the centuries, the rule of the majority, political structures that have been constantly tested as well as an exceptional leader.

our stay has been rendered still more agreeable by the warmth of reception which most naturally reflects the lofty tradition of hospitality of your people.

our stay has been rendered more useful, because we shall set out again enriched by your great experience.

finally, it has been rendered more fruitful by the importance of the talks that we have held with the leaders, and particularly with chairman mao tsetung.

these talks, characterized by cordiality and friendship, have enabled us to carry on a mutually beneficial exchange of views on all current problems and to study thoroughly the ways and means for giving still greater prospects to a broader cooperation between our two countries.

from the bottom of my heart, i would like to thank you for having been an interlocutor both well-informed and attentive to everything that touches upon the development of the algerian revolution. the past struggles of our people are not unfamiliar to you; you are all the more familiar with the efforts that are being made by our people for building a new society, for the deep brewings that shake the third world cannot inspire here a guilty indifference. so, i have had no difficulty at all to explain to you the deep preoccupations of africa, asia and latin america that were expressed at the time of the fourth summit conference in algiers.

it is clear that, across their diversities inherent in different national realities, geo-political environments and processes of historical evolution, the countries of the third world are coming to understand more and more that

their survival depends on their unity and solidarity and that the struggle of their peoples is a common struggle. they all desire to consolidate their political independence by promoting economic independence. in their rejection of a world order which has become anachronistic thanks to the rise of the political consciousness of the peoples, they are determined to fight for a readjustment of international relations in all fields.

the changes that are taking place here and there mark the beginnings of an evolution of liberation that is full of promise. besides, non-alignment is not to be understood as a simple rejection of an actual situation which is fundamentally unjust. today it means a movement of liberation, a creative movement, giving a specific dimension to the comprehension of the historical process which determines the relations between the countries of the world, big and small, industrialized and developing.

my dear friends,

the friendship between the chinese and algerian peoples is a traditional friendship. it is forged through tests, it blossoms in fruitful cooperation, and it is enriched through continuous consultations and dialogue. while looking forward to meeting you again as a comrade in struggle, as you have always been, we leave here deeply convinced that this visit will not fail to promote the development of the relations between our two countries and further reinforce the friendship between our two peoples.

i raise my glass

to the prosperity of the people's republic of china and the happiness of her people,

to the ever-growing relations of cooperation between our two countries and the militant friendship between our two peoples,

to the health of chairman mao tsetung,

to the health of dear friend premier chou en-lai,

to the health of his royal highness, my friend and brother, norodom sihanouk and his wife the princess and for the victory of the heroic khmer people under the leadership of the national united front and the royal government of national union of cambodia over the usurpers who are agents of imperialism,

to the health of the heads of diplomatic missions and their wives,

to the health of our friends present at this banquet.

Premier Chou En-lai's Speech

(NCNA-English Peking, Mar. 1, 1974)

following is the full text of the speech by premier chou en-lai at the reciprocal banquet given by algerian president houari boumediene here this evening:

your excellency respected president houari boumediene,

respected samdech norodom sihanouk and mme sihanouk,

distinguished algerian guests,

friends and comrades,

first of all, allow me, on behalf of the chinese comrades present here, to express our heartfelt thanks to his excellency president boumediene for his kind invitation to this evening's banquet and the warm and friendly speech he has just made.

this is president boumediene's first visit to china, and it is a major event in the history of sino-algerian relations. during the visit, chairman mao and president boumediene had a cordial and friendly meeting and conversation. in the last few days, we have held sincere talks on the current international situation and on further developing the friendly relations and cooperation between china and algeria, and satisfactory results have been achieved. furthermore, in peking and shanghai, his excellency the president and the other distinguished algerian guests visited an industrial exhibition, a people's commune, a unit of the pla and a university, and were given a warm welcome by the masses of our people and armymen. the visit of his excellency the president has further enhanced our mutual understanding and militant friendship and made a positive contribution to strengthening the friendly relations and cooperation between our two countries and to the third world's common cause of unity against imperialism.

the many expressions of warmth and friendship which president boumediene used in speaking of china and the chinese people in the last few days are a full demonstration of the profound friendship of the algerian and other arab peoples for the chinese people and a great encouragement to us. under the leadership of chairman mao tsetung and the communist party of china, the chinese government and people have, through self-reliance and arduous struggle, achieved some success in our work in all fields, effecting an initial transformation of china from her previous backward state of being "poor and blank". however, there are still many shortcomings in our work. following the basic line and the policies laid down by chairman mao for our country during the period

of socialism, we are determined to persevere in continuing the revolution under the dictatorship of the proletariat, earnestly make our socialist revolution and socialist construction a success and resolutely carry through to the end the great struggle of criticizing lin piao and confucius, which is of great immediate significance and far-reaching historic importance, while at the same time continuing to develop the spirit of proletarian internationalism, combat great-power chauvinism both in internal and external relations and strive to make a greater contribution to the cause of human progress. china is not now, nor will she ever seek to be, a superpower.

friends and comrades,

superpower contention for hegemony is the cause of the current great turbulence throughout the world. so long as this cause is not eliminated, the world will remain turbulent, and it will be impossible to have so-called lasting peace. with a gathering momentum and on a scale not seen before, an increasing number of developing countries and of peoples in the world are now rallying themselves to fight resolutely against superpower aggression and plunder and winning one victory after another. through their experience in struggle, they have come to realize more and more clearly that unity is a mighty weapon ensuring victory over the enemy. so long as they heighten their vigilance, strengthen their unity and persist in their fight, they will surely frustrate all the schemes and tricks of the superpowers and win still greater victories over imperialism and hegemonism, no matter how the enemy will put up desperate struggles and make trouble. the chinese people will always stand firmly together with the third world and the people of the whole world, fighting shoulder to shoulder and advancing together with them.

president boumediene and the other distinguished algerian guests will leave china tomorrow. we wish our distinguished guests bon voyage and request you, upon your return, to convey to the algerian people and all arab people the cordial greetings and militant salute of the chinese people.

now i propose a toast

to the prosperity and progress of the democratic people's republic of algeria and the well-being of her people,

to the further growth of the militant friendship between the chinese and algerian peoples and the friendly relations and cooperation between our two countries,

to the victory of the people of the arab countries and palestine in their struggle against aggression,

to the militant unity of the chinese people and the people of the arab countries and palestine,

to the victory of the people of asia, africa, latin america and the whole world in their cause of unity against imperialism,

to the health of his excellency president houari boumediene,

to the health of samdech norodom sihanouk and mme sihanouk,

to the health of the other distinguished algerian guests,

to the health of the heads of diplomatic missions and their wives present, and

to the health of our friends and comrades present here exclamation

Cambodian Head of State Samdech Norodom Sihanouk Holds Talks with President Houari Boumediene

(NCNA-English Peking, Mar. 1, 1974)

samdech norodom sihanouk, head of state and chairman of the national united front of cambodia, held talks here today with houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria.

after the talks, samdech sihanouk and his wife princess monique sihanouk and samdech penn nouth, chairman of the political bureau of the central committee of the national united front and prime minister of the royal government of national union of cambodia, and madame penn nouth met with president houari boumediene and abdellaziz bouteflika, member of the council of revolution and minister of foreign affairs, rabah bitat, minister of state for transport, ahmed taleb, minister of information and culture, mohamed benyahia, minister of higher education and scientific research, mouloud kassim, minister of general education and religious affairs, and chaieb taleb-bendiab, algerian ambassador to china, who are accompanying president boumediene on his visit to china.

present at the meeting on the cambodian side were princess norodom buppha devi and her husband samdech sisowath chivan monirak, prince norodom chakrapong,

pung peng cheng, director of the office of the head of state, van piny, vice-minister of the royal government of national union of cambodia, and toch kham doeun, cambodian ambassador to china.

later, samdech and madame sihanouk gave a banquet in honour of president boumediene and the other distinguished algerian guests.

CHINA AND CANADA

Group of Canadian National Farmers Union Leaves Peking for Home

(NCNA-English Peking, Feb. 28, 1974)

the group of members of the national farmers union of canada led by mrs. evelyn potter, women's president of the union, wound up its visit to china and left here for home today via kwangchow.

chinese vice-minister of agriculture and forestry yang li-kung met and had a friendly conversation with the canadian guests yesterday.

earlier, the group toured kwangchow, chengchow, linhsien county in honan province and shihchiachuang.

CHINA AND EAST GERMANY

Military Attache of GDR Embassy in Peking Gives Cocktail Party to Mark Anniversary of GDR National People's Army

(NCNA-English Peking, Feb. 28, 1974)

colonel joachim schroter, military attache of the embassy of the german democratic republic in china, gave a cocktail party at the embassy this afternoon to mark the 18th anniversary of the founding of the g.d.r. national people's army.

present at the party were peng shao-hui, deputy chief of general staff of the chinese people's liberation army, and leading members of other chinese departments concerned including chu kai-yin and hsiang chung-pu.

johann wittik, the g.d.r. ambassador to china, was present.

also present were diplomatic envoys of various countries to china and military attaches of various embassies in china.

Chinese Vice Minister of Foreign Trade Returns to Peking from Berlin

(NCNA-English Peking, Mar. 1, 1974)

chen chieh, leader of the chinese government trade delegation and vice-minister of foreign trade, returned to peking from berlin by air yesterday after he concluded the 1974 goods exchange and payments agreements with the governments of the people's republic of bulgaria and the german democratic republic on behalf of the chinese government.

he was met at the airport by chai shu-fan, vice-minister of foreign trade, johann wittik, g.d.r. ambassador to china, and christo denev, counsellor of the bulgarian embassy here.

CHINA AND ETHIOPIA

Chinese Goodwill Delegation Concludes Visit to Ethiopia

(NCNA-English Addis Ababa, Feb. 27, 1974)

the chinese goodwill delegation led by hua ju-tsai, deputy head of the shanghai administrative bureau of the general administration of civil aviation of china, left here for home this afternoon after a friendly visit to ethiopia.

they were seen off at the airport by general manager of the ethiopian airlines semret medhane and charge d'affaires ad interim of the chinese embassy shih chung.

the delegation visited places of historical interest, industrial projects and the ethiopian airlines.

receptions were given respectively by semret medhane and shih chung in honour of the delegation.

CHINA AND GUYANA

Chinese Acrobatic Troupe Leaves Guyana for Jamaica

(NCNA-English Georgetown, Feb. 27, 1974)

china's wuhan acrobatic troupe left here for jamaica this morning after a ten-day performance tour in this country.

seeing the troupe off at the airport were basil arno, chairman of the guyana national sports council; a representative of the national history and arts council and other government officials. chinese ambassador to guyana wang chan-yuan was also present.

the chinese ambassador gave a reception yesterday evening for the chinese troupe. guests at the reception were hamilton green, minister of cooperatives and national mobilisation; george king, minister of trade and consumer protection; edward luckhoo, chancellor of the judiciary; sase narain, speaker of the parliament and members of the diplomatic corps in guyana.

on behalf of the guyana government, prime minister burnham and the guyanese people, minister hamilton green thanked the chinese troupe for its performances in the country and presented a souvenir to each of its members.

the troupe gave six performances in guyana to a total audience of 50,000. some people came from surinam by plane to watch the performances. on the night of february 25, the last performance was given at the national park in the city centre here. despite raining before it began, the performance attracted 13,000 people. a number of items won thunderous applause and cheers. on february 24, the troupe visited new amsterdam on the east coast of guyana and performed there. spectators arrived three hours before the show began. when the troupe left the port city late at night, it was given a rousing send-off by local officials and many guyanese friends at a ferry of the berbice river.

the troupe called on minister of information and culture shirley field-ridley and mayor beryl simon. members of the troupe also visited factories, a museum and an exhibition.

CHINA AND JAMAICA

Chinese Acrobatic Troupe Arrives in Jamaica

(NCNA-English Peking, Feb. 28, 1974)

china's wuhan acrobatic troupe led by shen tsien arrived in jamaica from guyana yesterday morning for a friendly performance tour, according to a report from kingston.

welcoming the troupe at the airport were paul fitzritson, executive chairman of the national sports of jamaica; buddy pouyatt, chairman of the national arts committee and other officials.

paul fitzritson made a speech at the airport. on behalf of the jamaican government and people, he extended warm welcome to the troupe. he stressed the firm friendship existing between the jamaican and chinese peoples. leader of the troupe shen tsien replied that the troupe would like to learn, through the tour, from the people and literary and art workers of jamaica and make effort to promote the friendship between the chinese and jamaican peoples.

chinese ambassador to jamaica li chao was also at the airport to greet the troupe.

CHINA AND NEPAL

Chinese Sports Delegation Returns to Peking from Nepal

(NCNA-English Peking, Mar. 1, 1974)

the chinese sports delegation led by chuang tse-tung returned here by air yesterday after a friendly visit to nepal.

the delegation was met at the airport by leading members of the physical culture and sports commission li ching-chuan and li meng-hua and y.k. silwal, charge d'affaires ad interim of the nepalese embassy in peking.

arriving here by the same plane was the chinese table tennis team which had taken part in the international table tennis invitational tournament as part of the activities marking the nepalese national democracy day at the invitation of the nepal table tennis association.

CHINA AND ROMANIA

Peking Reception for Romanian Tennis Delegation

(NCNA-English Peking, Mar. 1, 1974)

the chinese physical culture and sports commission gave a reception here this evening in honour of the romanian tennis delegation led by arjoca grigore. minister-counsellor ion dorobantu of the romanian embassy here and his wife attended the reception.

in a warm and friendly atmosphere, li meng-hua, a leading member of the host commission, and delegation leader arjoca grigore made speeches wishing that the friendship between the peoples and sportsmen of china and romania would grow constantly and sports would make daily progress in both countries.

the romanian friends arrived in peking by air yesterday and will leave peking tomorrow for a visit to kunming and other cities.

TRINIDAD AND TOBAGO

Economic Delegation from Trinidad and Tobago Arrives in Peking

(NCNA-English Peking, Mar. 1, 1974)

a six-member economic delegation from trinidad and tobago led by eugenio l. moore, chief economic adviser of the prime minister, arrived in peking by air today for a friendly visit to china.

the delegation was welcomed at the airport by chen chieh, vice-minister of foreign trade, and leading members of departments concerned, including sun so-chang, pai cheng-chih and tung hua-min.

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CHU HSI'S IDEALIST TRANSCENDENTALISM AND LIN PIAO

On Chu Hsi's Idealist Transcendentalism

by

Lo Szu-ting (罗思鼎)

(Peking Jen-min Jih-pao, February 13, 1974)

Chu Hsi (1130-1200) was the most important representative figure of the idealist school for the study of the classics with a rational approach in the Sung Dynasty. Chu Hsi's idealist transcendentalism developed the Confucian school of idealism after Confucius, Mencius and Tung Chung-shu and gave form to a complicated system of reactionary philosophy. During the three dynasties of Yüan, Ming and Ch'ing, Chu Hsi's Collected Annotations to the Four Books constituted the text book that must be read by feudal scholars. His explanations to the Five Classics were regarded as the standard answers for the civil service examination system of old China. Up to the period of socialist revolution, the renegade and traitor Lin Piao, for the sake of hatching plots and bringing about restoration, also highly worshipped Chu Hsi. With Chu Hsi's annotations as the blueprint, he prepared behind a closed door the Collected Quotations from the Four Books as the continuation to the Collected Annotations to the Four Books, and clamored that "it is necessary to treat people as Chu Hsi did." Consequently, in order to thoroughly criticize Lin Piao and Confucius, it is necessary to criticize Chu Hsi's idealist philosophical ideology.

I

By the Sung Dynasty, the Confucian school of Confucius and Mencius had developed and evolved into li-hsüeh (理学, the study of the classics with a rational approach) which is also known as tao-hsüeh (道学, the emphasis on rationality in learning). Chu Hsi was a faithful disciple of Confucius and the reactionary li-hsüeh scholar advocating the generalization of many views or ideas.

In the Sung Dynasty, the center of the struggle between materialism and idealism rested on the question of how to look at the relationship between "li" (理) and "ch'i" (气). "Li" stands for idea or ideology and "ch'i" stands for matter. Chu Hsi was of the view that "ideology comes before matter (Sayings of Philosopher Chu, Vol. I), that spiritual things exist before matter, and that all things, ranging from the universe to the little ants, arise from the "li" school of thought. He used this analogy: There is the moon in the sky, but there are numerous images of the moon on the surface of lakes and rivers. "Li" is this moon, and all things in the world are nothing more than the images of this moon or "li" on the water surface.

The objective facts are exactly the opposite of what Chu Hsi has said. The objective world is definitely not the image of "li," but Chu Hsi's "li" is on the other hand the reflection in ideology of the feudal autocratic rule in actual life. Chu Hsi said, "The sovereign is the master of 'li'." (Sayings of Philosopher Chu) This is to say that the heavenly god and the mundane emperor are both the embodiment and incarnation of "li," and the common people should docilely submit to their rule. When Marx criticized Hegel's objective idealism, he had this to say, "Hegel strives to describe here the sovereign as a true 'divine being' and a true incarnation of idea." ("A Critique of Hegelian Philosophy") Chu Hsi played the same trick in this regard. His aim of putting forward the concept of "li" was to show that exploitation or oppression was justified while rebellion was not. In every sense, his was a distorted version completely for defending feudal rule. What Lin Piao called "intellect" "endowed by heaven" was a new way to play this old tune.

Chu Hsi's reactionary li-hsüeh represented the further development of the Confucian school of thought founded by Confucius and Mencius. For the sake of upholding the rule of the slave-owning aristocrats on the decline, Confucius publicized the reactionary theory of "heavenly mandate" and emphasized the order of reactionary rule based on "the prince is prince, the minister is minister, the father is father and the son is son." By the Han Dynasty, Tung Chung-shu had reformed the teachings of the Confucian school, and tried his utmost to publicize "oneness of Heaven and Man." He also formulated the reactionary dogma of "three bonds and five constant virtues" in order to create a theoretical basis for feudal rule. Chu Hsi inherited and developed the reactionary theories emanating from Confucius down to Tung Chung-shu. He advocated that "heavenly mandate means the law of heaven" (Sayings of Philosopher Chu, Vol. XXXXVI), and that the "three bonds and five constant virtues" were the embodiment of such "law of heaven" in the mundane world. Such "li" "is expanded into the three bonds and arranged as the five constant virtues." ("Tu Ta Chi" in Collected Works of Philosopher Chu) The relationships between father and son and between prince and minister among them are "the more important of the three bonds, the origin of the five constant virtues, and the highest principles of human relations and law of heaven." ("Ch'ui K'ung Tsou Cha" in Collected Works of Philosopher Chu) Chu Hsi even saw the relationship between prince and minister from among the ants, and friendship from among the dogs, horses, cattle and sheep. His object was nothing more than to demonstrate that as feudal ethics and morality, the "three bonds and five constant virtues" were omnipresent and all-encompassing principles dominating the world, and that the dictatorship of the landlord class was "rational."

Chu Hsi's idealist transcendentalism was of the view that the feudal rule was not only compatible with the "law of heaven" but also eternal and immutable. He talked nonsense saying that "the three bonds and five constant virtues will not wear away for millions of years." (Sayings of Philosopher Chu, Vol. XXIV) "Even in the event of cataclysm, 'li' is still found only here. (Sayings of Philosopher Chu, Vol. I) In point of fact, both Confucius' "heavenly mandate" and Chu Hsi's "law of heaven" were only for demonstrating the "rationality" and "eternity" of the decadent system of slavery on the decline or the feudal system. Lin Piao inherited this reactionary mantle, and described the decadent capitalism on the decline as ordained by heaven. He clamored that "those who obey the mandate of heaven will prosper, while those who defy it will perish." He also nonsensically said that "this is dialectics." Look, how identical these reactionary tunes are! This shows that the more a decadent class is on the decline, the more it has to take pains in fabricating a set of theories for hoodwinking people. Such a set of theories is essential not only for the deception of other people but also for the deception of self. Otherwise, this class will be unable to carry on even for a single day.

Chu Hsi described the class relations of the feudal society as ordained by the "law of heaven" and clamored for "preserving the law of heaven and extinguishing human desire." In the final analysis this was done for smothering the righteous demand and revolutionary action of the oppressed classes. Chu Hsi openly declared that "the tenants may not encroach upon the land owners," and he called upon the peasnts "to do their part and submit to reason." If the peasants dared to "instigate the public to make trouble" and rise in revolt, then they would be sued, sent to prison, and "banished to a distant land of wickedness." (See "An Exhortation to Peasants" and "Exhortation on Famine Relief" in Collected Works of Philosopher Chu) Chu Hsi also cried that those who dared to "offend against their superiors and seniors" or "kill their landlords in the capacity of tenants" would be strictly suppressed without exception and would never be pardoned. All this was for eliminating the laboring people of "any thought of rebellion" and for upholding the "three bonds and five constant virtues" to insure that the "law of heaven" would not perish. ("Wu Shen Yen He Tsou Cha" in Collected Works of Philosopher Chu) It can be seen that Chu Hsi's li-hsüeh was a pliant knife for killing people without shedding blood in the hands of the landlord class, and that it played a reactionary rule similar to sanguinary counter-revolutionary violence. The aim of Lin Piao in advocating the need of learning Chu Hsi's philosophy in the "treatment of people" was likewise for suppressing the revolution, in a vain attempt to restore the already overthrown dictatorship of the landlord and bourgeois classes in China under the condition of proletarian dictatorship.

II

Starting from the theory that the "law of heaven" was the origin of things, Chu Hsi formed his idealist theory of knowledge with "the investigation of things and the perfection of knowledge" as its basic content.

What Chu Hsi called "things" did not refer to objective being but only to the image of "li." Consequently, his talk about "the investigation of things and the perfection of knowledge" did not call on people to understand the objective laws of things through social practice, but meant that people must

consciously uphold the order of feudal rule, and acquire a comprehension and insight of the transcendental "law of heaven" therefrom. He clearly stated that "the investigation of things and the perfection of knowledge" meant "going to the source of the law of heaven, clarifying the principles of human relationships, teaching the sayings of sages and mastering the ways of the world." ("Reply to Ch'en Ch'i-chung" in Collected Works of Philosopher Chu) In other words, this also meant that people must master the reactionary ways of Confucius and Mencius, and establish themselves and manage to get along in the world according to the philosophy of feudal rule everywhere. The so-called "investigation of things and perfection of knowledge" was a prescription for upholding and consolidating the order of rule of the reactionary classes, and for making the classes under their rule to lead willingly the life of slaves.

Like all idealist theories of knowledge, Chu Hsi's "investigation of things and perfection of knowledge" was characterized by the rupture of the subjective with the objective and the alienation of knowledge from practice. It completely repudiated the need for people to participate in social practice. Chairman Mao pointed out in "On Practice": "Man's knowledge depends mainly on his activity in material production, through which he comes gradually to understand the phenomena, the properties and the laws of nature, and the relations between himself and nature; and through his activity in production he also gradually comes to understand, in varying degrees, certain relations that exist between man and man." Starting from the aim of upholding the order of feudal rule, Chu Hsi was of the view that man was born of "li" which was reflected in his mind, and consequently "there is invariably knowledge in man's mind" (Chu Hsi's "Chapters and Words in The Great Learning") and "man's mind" was capable of comprehending the "law of heaven." He denied that knowledge was dependent on practice and that man's knowledge could gradually develop and deepen only through practice. He said that only by "investigating one thing today and another thing tomorrow" (Sayings of Philosopher Chu, Vol. XII) could the realm of "sudden, wide and far-reaching penetration" be arrived at. In other words, there was fundamentally no need for people to take part in practical activity in society, and so long as they practiced deep meditation and diligent contemplation behind closed doors, they could gradually comprehend the "law of heaven," "a sudden eruption of thought will automatically set things straight" (Sayings of Philosopher Chu, Vol. XI) in the end, and they would get to the source of the truth of all things. This was simply as miraculous as magic! The renegade and traitor Lin Piao also parroted this saying, "In order to solve problems, there must be an eruption of revolution in the depth of the soul." According to this allegation, it is fundamentally not necessary to study assiduously Marxism-Leninism-Mao Tse-tung's thought, to take part in social practice and to transform the world outlook through revolutionary struggle. Provided there is an "eruption" in the depth of the soul, it is possible to make all sorts of achievements and everything will be in order.

Chu Hsi advertised that the objective of the "investigation of things and perfection of knowledge" was for "the administration of the government and the pacification of the nation." He said, "The investigation of things and perfection of knowledge is for going to the source of this truth. Sincerity in thought, rectification of the mind and cultivation of the person are for embodying this truth. Regulation of the family, administration of the government and

pacification of the country are for spreading the truth." (Sayings of Philosopher Chu, Vol. XV) In short, all people, ranging from the feudal emperor down to the common people, should submit to feudal ethics and morality in thought and action, abide by the feudal order and uphold feudal absolutism. To attain this goal, the key lay in the need to "reside in reverence." Chu Hsi said, "Reverence is an effort of foremost importance to the Confucian school." "Reverence cannot be done away with in the cultivation of the person, the regulation of the family, the administration of the government and the pacification of the nation." (Sayings of Philosopher Chu, Vol. XII) Why was reverence so important? Because this was an important guarantee to feudal rule. Each member of the landlord class was required to reverently uphold the "three bonds and five constant virtues" without the slightest neglect, disrespect or vacillation. As far as the laboring people were concerned, they must docilely forbear the exploitation and oppression of the landlord class "without any wild desire in their minds and acting recklessly outwardly." (Sayings of Philosopher Chu, Vol. XII) They should tie their own hands and feet as though they were deposited in a mold. Chu Hsi smugly declared, "It is because of this that the cultivation of self is able to pacify people and the masses at the lower level." (Sayings of Philosopher Chu, Vol. XII) These few words have fully bared the reactionary essence of so-called "reverence."

Such idealist theory of knowledge and writings about "self-cultivation" are most deceptive by nature. Flaunting the signboard of "reverence," Chu Hsi went all out for formalism and even specially laid down a complete set of rules governing "reverence," such as "sitting like a corpse, standing uniformly, holding the head erect and looking properly." (Sayings of Philosopher Chu, Vol. XII) Even each step taken or each movement of the hand must be marked by reverence. How dignified and serious the look of the pedant was! Lin Piao admired very much this set of reactionary "preachings on reverence," and he advocated that "it bodes well when negligence is overcome by reverence, and it is disastrous when reverence is overcome by negligence." However, once the mask with its dignified look was ripped off, his innermost nature had nothing but intrigue and deceit left. All men were robbers and all women harlots who could do any evil things.

This was Chu Hsi's philosophy for the "treatment of people." In the name of investigating a miscarriage of justice, Chu Hsi actually sought to avenge himself. For the sake of hitting at an opponent, he brought disaster upon an innocent licensed prostitute and almost tortured her to death. When Lu Hsün exposed the hypocritical nature of the emphasis on rationality in learning during the Sung Dynasty, he had this to say, "The pedant personally practiced 'benevolence and forbearance,' but when he came across people who did not practice benevolence and forbearance, he also could not adhere to benevolence and forbearance. Therefore, although philosopher Chu was a great man of virtue, when he was an official, he could not but order the flogging of a licensed prostitute." ("Ordinary People Should Avoid Sophisticated Persons") When this hypocrite, who looked upon himself as a successor to the "precepts" of Confucius, heard that the school at Chienyang hsien had good geomantic features, he attempted to take possession of it for his own use. He tied the "idol" of Confucius with thick ropes, and ordered its "removal" by force. As a result, the limbs of that "sage" Confucius were broken, and this caused an uproar. What was called "reverence" or "loyalty" was deceitful talk for self-deception and the deception of other

people. Li Cho-wu of the Ming Dynasty reviled, "A pedant indeed, with his face three inches thick." (Shih-shuo Hsin-yü Pu," Vol. IV 世说新语補). After the Sung Dynasty, the term "pedant" became a substitute for the hypocrite.

The counter-revolutionary double-dealer Lin Piao understood this set of Chu Hsi's double-faced tactics without being told. Confucius said, "The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this." ("Tzu Lu" in Confucian Analects) Chu Hsi went a step further to advocate, "It is the greatest law of nature and human feeling for the father and the son to conceal the misconduct of each other." ("Confucian Analects: Tzu Lu" in Collected Annotations to the Four Books) Lin Piao incorporated these few lines in his Collected Quotations from the Four Books and worshipped them as dogma. According to the logic of Mencius' saying, "The great man does not think beforehand of his words that may be sincere, nor of his action that they may be resolute," Lin Piao baldly declared, "Great things cannot be accomplished without telling lies." On the other hand, his own confession that it is necessary to do things according to the pedants' principle of "loving your relatives, honoring the honorable and respecting the senior" has made known part of his real counter-revolutionary designs.

Chu Hsi had openly advocated that "relatives are more important than indifferent persons, and those close to you are more important than those removed from you." ("Ching-yen Chiang-i" in Collected Works of Philosopher Chu) It is very clear that Chu Hsi's philosophy for "treatment of people" was based on the selfish interests of a group or clique of the reactionary class. It was for the purpose of forming a faction for selfish ends and gathering together a small handful of sworn confederates in a vain attempt to realize counter-revolutionary restoration in China that Lin Piao wanted to learn from Chu Hsi in this connection. To tell the truth, in constantly emphasizing the need of learning the philosophy that "it is necessary to treat people like what Chu Hsi did," Lin Piao wanted to learn the hypocrisy and ruthlessness of the pedant. "He never showed up without a copy of Quotations in hand, never opened his mouth without shouting 'Long Live,' and spoke nice things to your face but stabbed you in the back." This has precisely and symbolically delineated the hypocritical, ruthless, crafty and sinister nature of this swindler.

III

Processed and remolded by Chu Hsi, the idealist philosophy of the doctrines of Confucius and Mencius finally assumed its typical form as a system. The reactionary ideology of the slave-owner class on the decline represented by Confucius was remolded by the landlord class into the dominant feudal ideology after a very long historical process. Tung Chung-shu of the Han Dynasty recommended "the banning of all schools of thought and the honoring of Confucian teachings alone," and used the idealist system to create a basis for the theory of "the divine right of kings." However, the idealist transcendentalism of the Confucian school was continuously buffeted by peasants' uprisings and criticized by the materialist thinkers, and its dominant position in the ideological sphere was not very firm. During the period of Wei and Tsin dynasties, the period of division between North and South, and the period of Sui and T'ang dynasties, Taoism and Buddhism had widespread influence. Starting from the standing of a layman and

big landlord, Han Yü of the T'ang Dynasty opposed the Buddhist philosophy of the Buddhist landlords. He emphasized the need to inherit the ideological tradition of Confucius and Mencius, but he had not a carefully constructed system of theories in his hand. In the feudal society of China, it was the study of the classics with a rational approach in the Sung Dynasty and especially Chu Hsi's idealist ideological system that finally consolidated the dominant position of the Confucian ideology. "Tao Hsüeh Chuan" in the History of Sung pointed out that the "orthodoxy" of the doctrines of Confucius and Mencius "became well known by the time of Chu Hsi."

Chairman Mao pointed out, "These four authorities--political, clan, religious and masculine--are the embodiment of the whole feudal-patriarchal system and ideology, and are the four thick ropes binding the Chinese people, particularly the peasants." Chu Hsi's li-hsüeh was a reflection of the decadent feudal rule in ideology. It summed up the "four authorities" that represented the whole ideology and system of feudal-patriarchal rule into a sacred and inviolable "law of nature," thus enabling the doctrines of Confucius and Mencius to meet further the need of reactionary feudal rule.

The appearance of Chu Hsi's li-hsüeh in the Sung Dynasty had its deep roots in society and history. The Chinese feudal society had gone downhill by the time of the Sung Dynasty. Due to the malignant inflation of the system of land ownership by the big bureaucrat-landlords of the Sung Dynasty and the ruthless oppression of the peasants by the landlord class, "the land owned by the common people decreased with each passing day" and "the land owned by high officials increased with each passing day." ("Shih Huo Chih Part I" in History of Sung) The social crisis became more acute, and peasant uprisings followed each other. The revolutionary slogan of "fair distribution of wealth between the rich and poor and equality of the eminent and the lowly" was put forward, and the spearhead of struggle was directed straight at the feudal system. Under such circumstances, the landlord class tried its utmost to strengthen its political oppression and ideological domination of the peasants in a vain attempt to guard against the collapse of the feudal society. Chu Hsi's idealist li-hsueh was a manifestation of the stronger domination of the landlord class in the ideological sphere.

When li-hsüeh first emerged in the Northern Sung Dynasty, Wang An-shih had used the spirit of "fearing not natural disasters, following not the ways of ancestors and caring not what other people say" to buffet idealist li-hsueh. He inherited the plain and simple materialist concept of natural law from philosopher Hsün and refuted the theory of "heavenly mandate" preached by Szu-ma Kuang and others who represented the ideology of the Confucian school. He inherited the ideology of the Legalist school of early Ch'in, and advocated the use of the rule of law to place some restrictions on the big bureaucrat-landlords. Chu Hsi's li-hsüeh was reactionary to Wang An-shih's Legalist school of thought. Chu Hsi reviled Wang An-shih for "leaving unused many Confucian statesmen" and "for killing people with his tactics." (Sayings of Philosopher Chu, Vol. CXXX)

The materialist thinker Ch'en Liang, a contemporary of Chu Hsi, was also a target subject to Chu Hsi's unbridled attack. Ch'en Liang said, "As regards ways in the world, nothing is not a way, and the thousands of ways should take things as criteria." ("To Ying Chung-shih" in Collected Works of Lung Ch'uan) He was of the view that "ways" were embodied in ordinary things and that any concrete

thing had its own laws. This gave tit for tat to Chu Hsi's idealist theory of knowledge--"ideology comes before matter" and "investigation of things and perfection of knowledge." Consequently, in the face of the propagation of Ch'en Liang's doctrine, Chu Hsi could not help from crying in alarm, "The teachings of Ch'en T'ung-fu (Ch'en Liang) have spread to Kiangsi, and people in Chekiang give much credit to it.....How dreadful!" (Sayings of Philosopher Chu, Vol. CXXIII) This situation precisely shows that in the struggle between ideological and political lines, it is either the east wind prevailing over the west wind, or the west wind prevailing over the east wind, and there is absolutely no room for compromise or conciliation.

Chu Hsi's li-hsüeh played a special role in upholding reactionary feudal rule. It was precisely because of this that it was honored and worshipped by the reactionary rulers after the Sung Dynasty, and became the general principle for guiding politics, law, ethics, literature and art and other superstructures in feudal society. After Emperor Li of the Sung Dynasty ascended the throne and read Chu Hsi's books, he was deeply touched and said, "When reading them I am reluctant to part with them. I regret that I did not live at his time." He conferred posthumously the title of "T'ai Shih" on Chu Hsi, and ordered the removal of Wang An-shih's tablet from the Confucian Temple and the installation of Chu Hsi's tablet into it. From then on, the orthodoxy of Chu Hsi's idealist li-hsüeh was firmly established in Chinese feudal society. As was pointed out by Lu Hsün: "After the Han Dynasty, the organs of speech had all been monopolized by 'professional Confucian scholars.' This had especially become even more serious since the Sung and Yüan dynasties. We are almost unable to come across a single book by anyone who was not a professional Confucian scholar, and have not heard anything said by non-Confucian scholars. Besides the Buddhist monks and the Taoists who could speak by imperial decree, other 'heretical' views could never go beyond the bedroom." ("My View on Integrity and Chastity")

From Confucius to Chu Hsi, it can be clearly seen that with the reactionary ruling classes ever on the decline politically, it was more and more necessary for them to seek help from idealist transcendentalism. Up to the present, idealist transcendentalism still forms the ideological foundation of the opportunist line. A case in point is the utilization of Chu Hsi's reactionary philosophy by the renegade and traitor Lin Piao as an ideological tool for restoring capitalism. Consequently, in order to make deep-going criticism of Lin Piao and Confucius and to properly grasp revolution in the superstructure including various spheres of culture, we must thoroughly criticize Confucius, Chu Hsi down to Lin Piao's idealist transcendentalism. Only in this way can we further raise our ability to distinguish between genuine and sham Marxism and carry the continuation of the revolution through to the end under the dictatorship of the proletariat!

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FEATURE FILMS

"Who Wields the Whip If I Don't!"

- a comment on the color feature film "Pine Ridge"

by

Su Yen (宿燕)

(Peking Jen-min Jih-pao, February 9, 1974)

In the color feature film "Pine Ridge," is presented a good scene about the contest for the whip. Hidden class enemy driver Ch'ien Kuang, who has been criticized and shunned for his instigation of commune members to follow the capitalist road, makes a gesture of quitting his job by dropping the whip in an attempt to blackmail the poor and lower-middle peasants. At the time brigade team leader Chou Ch'eng cries, "If Ch'ien Kuang quits, who will wield the whip?" As he is about to act meekly and call Ch'ien Kuang back to the job, old animal-breeder Chang Wan-shan jumps forward shouting, "Ill do it!" Instantly the crowd becomes astir and alive with excitement and joy. All commune members reverently and worriedly turn their eyes on this old driver, whose legs are plagued by severe frostbite. But Chang Wan-shan heroically tells them, "In order to defend the socialist regime and give all miserable people a good life, it doesn't matter if I have to die a few days earlier!..... I have known miseries, and I know which road can lead us to happiness. To put the cart on the right track, who will wield the whip, if I don't!" Through this pleasing scene, the film sets off the dazzling radiance of this old heroic image on the screen.

This scene forms the climax of the whole play and the peak of the clash of contradictions between Chang Wan-shan and Ch'ien Kuang. Through the clash over who should wield the whip and drive the cart, the story of the film unfolds and reveals the major question of who should be relied upon on the agricultural front and what road should be followed. It is worth noting that this picture uses this absorbing plot and the particularity of the clash of contradiction to unfold this soul-stirring scene of class struggle.

Take the scene "Startled Horses" for instance. No matter whether youngster Hsiu Mei or old driver Chang Wan-shan held the reins, the moment the cart approached Hungshihk'ou, the three horses always whined and ran wildly, thus threatening the safety of the cart and its passengers and giving rise to two serious accidents. But Ch'ien Kuang was able to drive past the place safely. Why? This "enigma" holds the audience in suspense from the very beginning of the show, and the "enigma" is not solved until the end of the play. It turns out that in order to keep the power of using the whip and his place as a cart driver to facilitate his hush-hush counter-revolutionary sabotage activities, Ch'ien Kuang has crazily subjected the three horses to special training at Hungshihk'ou. When the lives of Hsiu Mei and Chang Wan-shan were in danger, he just looked on as a disinterested bystander, gloating over their misfortune. How wicked he was! Through this drama-packed scene, the film reflects the features of class struggle during the historical period of socialism which have become more acute, complicated and covert.

A socialist work of literature and art in general never objects to a dramatic scene. On the contrary, for the purpose of attaining the "unity of revolutionary political content and the highest possible perfection of artistic form" and giving better play to the role of the weapon, "Unite the people and educate the people, and attack and destroy the enemy," it calls for drama-packed scenes that are absorbing and thought-provoking as the clash of contradictions unfolds. It is against anything stereotyped, cut-and-dried and undramatic that gives the whole plot away right at the outset. But the pregnant and vivid scenes needed by us should be summarized from real life and also be able to reflect the essence of life. We are opposed to the bourgeois tendency to depart from real life and the themic thought of the revolution and to make things puzzling with promotional gimmicks. The "Pine Ridge" is admirable in that it is rich in dramatic, copious and lively plots as the clash of contradictions unfolds, and such plots also closely serve the molding of heroic images and the manifestation of themic thought. Meanwhile, these plots are summed up from real life, have clearcut features and also give concentrated reflection to the universal laws of class struggle.

The conflict of contradictions in works of literature and art (including film creations) should be the unity of the universality and particularity of contradictions in society. On the one hand, it should give expression to the universal laws of class struggle and embody the Party's basic line, the leading place of the worker-peasant masses and the proletariat in class struggle and the tendency toward inevitable victory. The depiction of the clash of contradictions in departure from this will lead us down the evil revisionist road in distorting life and blackening the masses or spreading the lethargic thought of peace, or disseminating the pessimistic and despondent feeling..... On the other hand, because the characteristic of art is to reflect life in image, works of literature and art are always required to reflect the general through the specific, and universality through particularity. Divorced from this, such works will become stereotyped with similar plots and lack the gripping force of ideological art.

The "Pine Ridge" pays more attention to manifesting the universality of the clash of contradictions through the particularity of the clash of contradictions. In the historical period of socialism, there is still class struggle. Under the proletarian dictatorship, the class enemy generally resorts to the form of veiled and legal struggle. This is the universality of contradiction. The same applies to Ch'ien Kuang in the "Pine Ridge." His counter-revolutionary activity is in conformity with this universal law.

But at different times, in different places and under different circumstances, different class enemies resort to different tactics and methods in struggle. This is the particularity of contradiction. In "On the Docks," Ch'ien Shou-wei makes use of his power of transferring people to corrupt youth Han Hsiao-ch'iang and create breakage for sabotaging the foreign-aid program. In the "Ode to the Dragon River," Wang Kuo-lu exploits Li Chih-tien's "magnified selfishness" to sabotage the effort in damming the river and fighting drought. Their forms of activities are different. In the "Pine Ridge," Ch'ien Kuang's counter-revolutionary activities are also marked by clearcut features. He relies mainly on his usurped power of control over the cart and the transportation front--even on the "ingenious trick" of training startled horses at Hungshihk'ou--to practice blackmail and sabotage and to undermine the foundations of the socialist edifice.

Therefore, in this film, the scene of conflict and contradiction between the poor and lower-middle peasants represented by Chang Wan-shan and the landlords and rich peasants represented by Ch'ien Kuang on whom should take over the whip and drive the cart reflects the universality of class struggle with its clearcut particularity as well as embodies the unity of the general character and the individual character with its typical nature. In socialist society, class struggle is acute and complicated but is also expressed by multiple forms. Therefore, only by taking the basic line as the key link and proceeding from real life can we sum up typical clash of contradictions.

At the time of reflecting class struggle, the "Pine Ridge" also reflects the problem of the two-line struggle. Old driver Chang Wan-shan and Party branch secretary Fang Chi-yün adhere to Chairman Mao's proletarian revolutionary line, and brigade team leader Chou Ch'eng runs counter to this correct line on a number of basic problems, thus giving class enemy Ch'ien Kuang a chance. The contradiction between Fang Chi-yün, Chang Wan-shan and Chou Ch'eng reflects the struggle between the two lines. In this film, because class struggle and the two-line struggle are better interwoven, the clash of contradictions is unfurled to a fuller extent with greater violence. That good scene about the contest for the whip is the climax of the interlocked development of these two types of struggle.

Engels pointed out that works of literature must "truthfully reproduce the typical figures in typical circumstances." Only in typical circumstances can a typical figure's thinking and character find a profound expression.

Because the circumstances provided by the "Pine Ridge" for the clash of contradictions in class struggle are comparatively typical, this typical figure of Chang Wan-shan is provided with a fuller scope for action. Not only in the climax scene about the contest for the whip but also in a series of clashes of contradictions such as helping the youths master the cart-driving technique, resisting the evil winds, exposing Ch'ien Kuang's poisoning the animals, etc., the noble spirit of this old hero is unfolded in a many-sided and well-ordered way through the class struggle between him and Ch'ien Kuang and the two-line struggle between him and Chou Ch'eng. The actor playing Chang Wan-shan also acts well. He is resolute, simple and sincere, and with clearcut traits, overflowing emotion, and unaffected manner, he has molded the image of an old poor peasant who is devoted heart and soul to Chairman Mao, the Communist Party and socialism, a respectable and amicable, and is a source of great inspiration.

But among the three figures of Chang Wan-shan, Fang Chi-yün and Hsiu Mei, a phenomenon of a mutual "scramble for the show" is noticeable through scattered portrayal. Insufficient prominence is given to Chang Wan-shan as the leading hero. Meanwhile, the simple class feelings of this figure of Chang Wan-shan outstrip his awareness of the two-line struggle, and as one required to play the role of conscious champion for the proletarian revolutionary line, his image is not imposing enough. For instance, the scene in which Chang Wan-shan has a talk with Ch'ien Kuang in the courtyard of Chang's family reveals that his level of struggle against the enemy is not high enough. This detracts from the image of this heroic figure. A factor responsible for the above is that the writer wants to give prominence and an elevated status to this heroic figure of Chang Wan-shan but due to the limitations of the original drama "Pine Ridge," he has

to adopt the approach of patching up things without carrying out the essential work of recreation according to the need of the image of the figure.

The typical circumstances in a work of literature and art refer mainly to the typical circumstances of class struggle. Meanwhile, the typical character of the settings, and minor details essential to the work cannot be neglected. Speaking of the latter, the "Pine Ridge" is not free from shortcomings. For instance, the room in which the commune member lives is too big. This departs from actual rural life and is not typical enough. Consequently the ideological strength of art is weakened to a certain extent.

Generally speaking, the handling of the clash of contradictions in the "Pine Ridge" is relatively satisfactory. But after the climax marked by the contest for the whip, Ch'ien Kuang is left inactive, and with the clash of contradictions making no further development, the subsequent scenes are somewhat flat. As far as the nature of the class enemy is concerned, Ch'ien Kuang should not have taken things as they are and resign himself to his fate. When he is driven to the wall he should put everything at stake, and this would be more compatible with the logic and traits of this counter-revolutionary.

Ch'ien Kuang is destroyed in the end. In the whole historical period of socialism, there is still the struggle between the two classes and the two roads. Class enemies like Ch'ien Kuang are still resorting to various sinister and malicious tactics in carrying out sabotage and harassment activities. This film will inevitably inspire thousands upon thousands of heroic figures like Chang Wan-shan to come forward to unite the broad masses of poor and lower-middle peasants and fight to the end for the defense of the iron-clad rivers and mountains of the people's commune by firmly taking the brilliant road to socialism.

* * *

TAIWAN

CPPCC Vice Chairman Fu Tso-yi's Speech on February 28 Uprising in Taiwan*

(NCNA-English Peking, Mar. 1, 1974)

following is the speech by fu tso-yi, vice-chairman of the national committee of the chinese people's political consultative conference, at the meeting yesterday attended by people of various circles and taiwan-born compatriots in peking in commemoration of the 27th anniversary of the february 28 uprising of the people of taiwan province:

comrades and friends,

i fully endorse comrade liao cheng-chih's speech, and firmly support particularly the following passage: "the liberation of taiwan is the common desire and sacred duty of the chinese people of all nationalities, the people of taiwan province included. we are determined to liberate taiwan. the chinese people's liberation army will heighten vigilance a hundredfold, defend the motherland and is ready at all times to destroy enemy intruders and liberate taiwan."

as far as my own experience and feelings are concerned, i hope taiwan will be liberated at an early date. to liberate taiwan is the common desire of the people of the whole country, including the people in taiwan province. we are determined to liberate it. as to the choice of means by which we liberate taiwan, that is china's internal affair and no outsiders have any right to meddle with it.

here i want to raise a cry of warning to the taiwan military and administrative personnel from the mainland that the taiwan straits are today no longer an obstacle to the liberation of taiwan exclamation you must not continue making errors.

my only objective in making this talk today is to express the earnest and sincere hope that you will not miss this opportune moment. you should act promptly. let us work together and strive for the liberation of taiwan at an early date.

i was born in 1895, the year taiwan was forcibly occupied by japan. many of the old people now in taiwan were born around that time. these people and those who were born ten or twenty years later all had the experience of being bullied and humiliated by foreigners. you hurled abuses at me, calling me a capitulating general, and disdained

* This Speech is released by NCNA to replace the one published in SCMP 5570 p. 51. - SCMP Ed.

to listen to my words. but even at that time i thought what i did was correct. the history of the past 25 years fully proves that the thing i did was indeed most correct. today i still want to give you my advice. even though you may not be willing to listen now, you will heed what i say and believe it in the near future. the object of the struggle at that time was national independence and unification of the country. now, under the wise leadership of our great leader chairman mao, the poor, backward, bullied and humiliated old china has been transformed into a new and powerful country in the short space of a quarter of a century since the liberation of the mainland.

in particular, the great proletarian cultural revolution has won great victory and the movement to criticize lin piao and confucius is developing in depth and on a wide scale. in the superstructure, proletarian ideology is breaking thoroughly with the ideology of the bourgeoisie and all other exploiting classes. chairman mao's proletarian revolutionary line has taken deeper root in the hearts of the people. the dictatorship of the proletariat is more consolidated and the army is stronger than ever. people of all nationalities in the country are rallying closer round our great leader chairman mao. they keep the initiative in their own hands and rely on their own efforts. they are high in spirit and strong in morale. millions of successors to the revolutionary cause of the proletariat are growing up healthily. socialist new things are emerging constantly. "if the army and the people are united as one, who in the world can match them?" the people of various nationalities, including the people of taiwan province, and the patriotic overseas chinese are all elated and inspired. the taiwanese are chinese. the compatriots of taiwan and the mainland are kith and kin. why can't they come and work together and share the glory?

never for a moment have i forgot my old friends and colleagues who went from the mainland to taiwan. i think not only of elderly ones but also of middle-aged and young people of intermediate and lower ranks, of all who went to taiwan from the mainland. you should take a serious look at the general situation and have a clear view of the trend of the world, the trend of china and the future of taiwan. why don't you want to be chinese who hold up their chins and stride forward in mighty gaits?

a number of my old colleagues in taiwan have died. some served with me during the war of resistance against japan. i cherish a deep memory of them. my thoughts, in particular, turn toward their family members who survived them.

many of those who went from the mainland to taiwan have written poems expressing their longing for the motherland. verses like "hoary and nostalgic as i am,

i have no way to return" are a most apt description of the feelings shared by most of them. why have you "no way to return"? you are chinese, the mainland is your homeland and we are ready to give you a warm welcome at your early return.

let us work together under the great banner of mao tsetung to achieve the unification of our great motherland.

CRITICISM OF LIN PIAO AND CONFUCIUS

Jen-min Jih-pao Editorial: Criticize Lin Piao and Confucius, Do Spring Farming Well

(NCNA-English Peking, Mar. 3, 1974)

today's "people's daily" editorial calls on commune members, rural cadres and state farm workers throughout the country to bring into full play their enthusiasm for socialism and do spring farming well in the midst of the criticism of lin piao and confucius, so as to win another good harvest this year.

it says that the members and cadres of rural people's communes and workers of state farms have ushered in the busy spring farming season at a time when the situation is excellent owing to the vigorously developing movement to criticize lin piao and confucius.

as the movement is going on, it is an important fighting task at present for the rural areas to seize the moment to ensure the success of spring farming. that is of vital importance for winning another good harvest in the wake of the good harvests 12 years running and further implementing chairman mao's great strategic principle "dig tunnels deep, store grain everywhere, and never seek hegemony" and "be prepared against war, be prepared against natural disasters, and do everything for the people".

the criticism of lin piao and confucius is a political and ideological struggle to uphold marxism and oppose revisionism. the chinese peasants in their hundreds of millions will certainly raise their consciousness of class struggle and the struggle between the two lines and bring into fuller play their revolutionary spirit as the movement goes deeper.

we must criticize lin piao's reactionary programme modelled after confucius, "restrain oneself and return to the rites", and clearly perceive the ultra-right essence of his counter-revolutionary revisionist line. we will thus be able to implement the party's basic line and policies for the entire historical period of socialism more firmly, persist in the socialist revolution, oppose a capitalist restoration, further solve the question of orientation and road for developing agriculture, and consolidate the socialist positions in the rural areas.

it is necessary to criticize the theory of innate genius or being "born with knowledge" and the idealist conception of history "the highest are wise and the lowest stupid" preached by lin piao and grasp the materialist conception of history that the slaves are the makers of history. this will help cadres see the strength of the masses and the masses see their own strength so that they will carry out the party's mass line still better, display the revolutionary spirit of daring to struggle against the elements and class enemies, constantly sum up experience and grasp objective laws, and win still greater victories in the socialist revolution and construction.

criticism of the "doctrine of the mean" peddled by lin piao and grasp of marxist philosophy of struggle will enable us to adhere to the party's political line, principles and policies, uphold the socialist revolution and oppose eclecticism in the struggle between the two classes, the two roads and the two lines.

the line is the key link; once it is grasped, everything falls into place. we must firmly grasp the criticism of lin piao and confucius, which is an issue of prime importance, and heighten the consciousness of the cadres and the masses of class struggle and the two-line struggle and of continuing the revolution under the dictatorship of the proletariat in a fundamental way. we must make the criticism of lin piao and confucius a powerful motive force in promoting spring farming and other work.

the present situation in agriculture is excellent. a wealth of experience has been accumulated in the movement to learn from tachai as regards how to gain good harvests despite natural disasters. more than 600 counties and municipalities have met the targets set in the national programme for agricultural development. marked results have been achieved in farmland improvement projects last winter through this spring. we can certainly do a good job of spring farming provided we firmly grasp the key link of criticizing lin piao and confucius and make full use of the above-mentioned favourable conditions.

cadres must go to grassroots units, the forefront in the struggle, and grasp revolution and promote production.

we must uphold the principle "take grain as the key link and ensure an all-round development". we must make full preparations against possible natural calamities. we must deepen the mass movement "in agriculture, learn from tachai." the educated young people who have settled in the countryside is an important force in revolution and production in the countryside. their initiative must be brought into full play.

the masses have a potentially inexhaustible enthusiasm for socialism. in the movement to criticize lin piao and confucius, we must bring this enthusiasm into full play, do a good job of spring farming and win new victories on the agricultural front exclamation

Chinese Professor Explains What Confucius Upheld

(NCNA-English Peking, Mar. 2, 1974)

"which aspects of the slave system did confucius uphold?" is the title of a recent article in the "kwangming daily" written by kao heng, professor of shantung university's department of chinese literature.

"a number of people, including myself," writes the professor, "regarded confucius as a progressive who created a set of feudal theories on politics, ethics and education for the landlord class in feudal society. this was a completely erroneous view. the correct thesis has been formulated by comrade yang jung-kuo who says that confucius was a 'thinker who stubbornly upheld the slave system' in his book 'a history of ancient chinese thoughts' and his treatises published recently."

kao heng then discusses how confucius upheld the slave system of the western chou dynasty (1066 b.c.-770 b.c.), its institutions of distributing ducal states and fiefdoms, hierarchy and inheritance and its law code. confucius defended these systems which were collapsing in the spring and autumn period for the purpose of preserving the slave-owners' privileges, advocating a return to the old and opposing change in a vain attempt to perpetuate the slave system for generations to come.

"this confucius, who went against the development of history, against the people, can rightly be described as a loyal servant of the slave-owners," the writer states.

analyzing the social change of the time in the light of class relations, the article says: the western chou dynasty

was a time of slave society, the spring and autumn period (770-476 b.c.) was one of transition from slavery to feudalism, and the period of the warring states (476-221 b.c.) was the early stage of feudal society. the spring and autumn period witnessed a rapid growth of the productive forces due to the wide use of iron implements, especially farm tools, and fierce struggles waged by the slaves against the slave-owners, as well as power struggles between the nobles within the various states and wars between the state rulers to annex land.

as a result of all this, the economic basis of slave society -- the relations of production between slave-owners and slaves -- shifted gradually toward those of feudal society -- the relations of production between landlords and peasants -- and the superstructure of slave society changed gradually into that of feudal society. slave society disintegrated bit by bit as feudal society gradually came into being. under the new relations of production, a number of slave-owners became landlords, and slaves became the peasantry. at the same time, because the buying and selling of land was made legal, a number of wealthy merchants became new landlords by purchasing land and leasing it to peasant tenants. in the course of this social advance in which the old classes and systems were being superseded by new ones, the slave-owners, particularly the princes, dukes and senior officials, all stubbornly stood for preserving certain institutions of the western chou slave society in order to retain their hereditary privileges to hold land and power and rule the people. the landlords, especially those newly emerging, however, demanded that these institutions be destroyed and the privileges abrogated.

confucius (551-479 b.c.), who was born in the later days of the spring and autumn period, was a thinker who took the stand of the slave-owners, upheld the slave system and defended their privileges. he advocated a return to the rites of the western chou dynasty, that is, the institutions of the western chou slave society. (what confucius termed rites were the social system and the ceremonial rituals for coronation, wedding, burial and sacrifice.)

the western chou dynasty instituted the distribution of ducal states and fiefdoms, a hierarchy and system of inheritance to safeguard the slave-owners' privileges in ruling and exploiting the working people (mainly slaves). the distribution of ducal states and fiefdoms consisted of slave-owners of a higher order granting territory, population and political power to those of lower orders. it was the institution for the slave-owning class to divide up their domains of ruling and exploiting the working people. the hierarchy roughly classified people into six grades -- the son of heaven, dukes, senior officials, scholars (in or out of office), commoners and slaves. it was the order of the slave-owners for ruling and exploiting the working

people. the system of inheritance stipulated that titles of nobility, land, people, political power and wealth of a slave-owner were to be inherited primarily by the eldest son of the legal wife, while the other children were also entitled to certain rights. it was the system under which the slave-owners ruled and exploited the working people from generation to generation.

these three institutions, which were interlocked in an organic way, served to maintain the slave-owners' privileges in the political, economic and cultural spheres and in everyday life. tyrannical and predatory by nature, these institutions represented the interests of the slave-owning aristocrats most glaringly.

confucius upheld the three institutions of the western chou dynasty:

(one) many chapters in "analects" (the discourses and sayings of confucius) tell how confucius advocated return to the way of king wen and king wu of the chou dynasty, namely, restoration of the regulations and institutions of the western chou dynasty. for instance, "chi shih" "analects" records: confucius said, "when right principles prevail in the empire, ceremonies, music, and punitive military expeditions issue from the emperor. in the absence of right principles throughout the empire, ceremonies, music, and punitive military expeditions proceed from the dukes.... when right principles prevail in the empire, the supreme power of government will not be in the hands of the senior officials. when right principles prevail in the empire, the common people will not grumble about the government." judging from this, confucius' ideal society was one in which "right principles" prevailed and there would be a supreme ruler (son of heaven), dukes, senior officials and the common people. in other words, the distribution of ducal states and fiefdoms and hierarchy of the western chou dynasty were to be maintained (the dukes and senior officials of that time were the products of this distribution.)

(two) "spring and autumn annals" was written by confucius. its main import was to uphold the three institutions of the western chou dynasty -- distribution of ducal states and fiefdoms, hierarchy and inheritance -- and rectify the titles of king, minister, father and son so as to attain the order which confucius described as "the king is a king, the minister a minister, the father a father and the son a son".

(three) the confucian scholars of the warring states period later than confucius, such as cheng shen and mencius, upheld and developed the three institutions of the western chou dynasty. all of them carried on confucius' preachings.

all three were political institutions of the slave society and protected the privileges of the slave-owning aristocracy. toward the end of the spring and autumn period it was a time of transition from the rule of the slave-owning class to that of the landlord class. it was the inevitable trend of historical development that the rising landlords would achieve dominant status. the ruling landlord class did not want the distribution of ducal states and fiefs of the western chou dynasty but wanted to establish the system of prefectures and counties of centralized power and an autocratic monarchy. it did not want the institution of hierarchy of the western chou dynasty but wanted to establish another institution of hierarchy according to the principle of centralized power and an autocratic monarchy. it did not want the inheritance institution of the western chou dynasty but wanted to establish another feudal patriarchal system which abolished the inheritance of titles of nobility, except for that of the emperor. the three institutions upheld by confucius were political systems of the slave society, not those of the feudal society. they represented the interests of the slave-owning aristocracy, not those of the rising landlord class. confucius advocated these from the standpoint of the slave-owning aristocracy and in the service of the slave-owners. these went contrary to the law of social development and hindered the advance of history. they were conservative, backward and reactionary.

the rulers of the slave society formulated a law code that served as an important tool for the slave-owning class in persecuting the working people, maintaining its rule and protecting its rights. this was an important component of the political system of the slave society. the spring and autumn period was a time of transition from the slave society to the feudal society, and the economic base and the relations between classes were changing. some people in the slave-owning aristocracy made some reforms in the law code to suit the needs of their rule. "tso chuan" or "tso commentary on the spring and autumn annals" (hereafter abbreviated as "tso commentary") records: "a law code was cast in metal in the cheng state; another was cast on a metal tripod in the tsin state. the cheng state also used the law code written on bamboo by teng hsi." the law codes of the spring and autumn period confirmed some rights of the landlords and peasants and negated some rights of the slave-owners; they infused essentials of feudal society at the expense of slave society. this had progressive significance in the historical conditions in those days.

confucius, however, stood for the laws of the western chou dynasty and opposed any reform in the law code. according to the "tso commentary", confucius was much annoyed at the law-carrying tripod cast by the

tsin state, and he called it "disturbed order of the tsin state". law codes of the slave society were in the hands of the slave-owning aristocrats, known to the aristocrats but unknown to the common people. the aristocrats could add, cut or change the provisions of the law code at will so as to trick and persecute the common people. when the law code was inscribed on the tripod, it was made public to all inhabitants of the state, and the aristocrats could no longer change it at will. this was to the advantage of the common people, especially of the rising landlord class. therefore, the casting of tripod with laws inscribed on it was a progressive political measure. however, confucius was dead set against this. his reason was that only when the law code was in the hands of the aristocrats and kept secret could the aristocrats change it at will and the common people be made to obey and respect them and thus the aristocrats' ownership rights would be unchallenged; otherwise, the common people would not respect them, and they would be unable to maintain their rights. confucius took the stand of the slave-owning aristocrats and spoke for them.

the slave system of the western chou dynasty confucius tried to defend was mainly that of distribution of ducal states and fiefdoms hierarchy, inheritance and the punishment system. in the spring and autumn period, these institutions were on the brink of collapse. but confucius, in order to preserve the privileges of the slave-owners, went round campaigning for a restoration of the old order and opposition to reform to ensure that the slave system would be unchangeable and eternal.

liu shao-chi, lin piao and other political swindlers tried to oppose brilliant marxism-leninism-mao tsetung thought with the trash of confucius and confucianism. in advocating the doctrines of confucius and mencius and lauding "benevolence and righteousness, loyalty and forbearance", they were sniping an arrow at the dictatorship of the proletariat. they beat the drums for a capitalist restoration and played the parrot for social-imperialism. their ambition became a nightmare, and their schemes have been reduced to ashes. but this struggle in the ideological sphere is far from over. therefore, we must thoroughly expose the class nature of the political line of confucius in defending the slave system and all preachings related to this line, and criticize them seriously.

Peasants of Shaoshan Production Brigade in Hunan Province Criticize Lin Piao and Confucius

(NCNA-English Changsha, Mar. 3, 1974)

poor and lower-middle peasants in the shaoshan area of central china's hunan province have denounced lin piao's crimes in modelling himself after confucius and preaching "restrain oneself and return to the rites" in an attempt to restore capitalism.

the leading cadres of the shaoshan production brigade led the peasants in holding criticism meetings and writing critical articles to be posted up on walls soon after the struggle to criticize lin piao and confucius began early in this february.

the leading members of the brigade party branch are in the van of the struggle. party branch secretary mao ti-chiu recalled how heroically the people of shaoshan had followed the great leader chairman mao in making revolution. he pledged to defend the fruit of the revolution won by the revolutionary forerunners through bloody fights. mao ti-chiu is a son of the martyr mao fu-hsuan, first secretary of the shaoshan communist party branch founded by chairman mao in 1925.

he said: "countless revolutionary martyrs laid down their lives for the cause of our socialist motherland. we poor and lower-middle peasants in shaoshan led a miserable life in the vile old society. my grandfather toiled in a factory. and when he became blind because of overwork, he was thrown out of the factory. my father went begging when he was still a child. so did three-fourths of the population of shaoshan villages. why did the people of shaoshan suffer so terribly in the old society? chairman mao's teachings help us understand that we, who were described by confucius, mencius and the like as 'inferior men', were not destined to be poor and miserable. nor were the working people born 'stupid'. the root cause of our suffering was the system of exploitation of man by man advocated by the reactionary doctrines of confucius and mencius.

"over the past decades, the people of shaoshan have acted against the reactionary doctrines of confucius and mencius that preached 'life and death are pre-ordained; riches and honours come from heaven', and have followed chairman mao in making revolution. our revolutionary forerunners fought heroically at the risk of their lives to overthrow the man-eating system and liberate the working people. educated by chairman mao, my father mao fu-hsuan, first party branch secretary in the village before liberation, waged constant struggles against class enemies and the opportunist

line within the party. he died a martyr's death when he was executed in nanking by the kuomintang reactionaries. he left us his noble behest 'i've fought for the revolution and am ready to sacrifice my life for it without hesitation'.

"the flag of the revolution is dyed red with the blood of countless fallen revolutionary heroes. our magnificent socialist motherland was not won without a price. we will never allow the likes of lin piao to restore capitalism.

"the struggle against the plots of lin piao and company to 'restrain oneself and return to the rites' is a continuation of the long struggle between restoration and our efforts to prevent it. after land reform, we firmly followed the road of mutual aid and agricultural cooperation in accordance with chairman mao's great teaching 'get organized'. comrade liu hsiu-hua, now a deputy party branch secretary of the production brigade, organized a women's mutual aid team. a handful of class enemies hated it bitterly and, emboldened by liu shao-chi's counter-revolutionary revisionist line, tried to thwart collectivization by spreading the reactionary male chauvinism of confucius and mencius. but she and other women comrades struggled firmly in the revolutionary spirit of going against the tide. their efforts helped spread the movement of mutual aid and agricultural cooperation in the shaoshan area. in 1962, liu shao-chi fanned up an trend to extend plots for private use and free markets, increase small enterprises with sole responsibility for their own profits or losses and fix output quotas based on individual households. this hit our area, and poor and lower-middle peasants at once saw through it. it was a retrogressing move to undermine the foundations of socialism and restore capitalism. they sharply replied: 'does someone want to drag us back to individual farming? never exclamation we'll never abandon the socialist road.' because we were firm in continuing the revolution and opposing capitalist restoration, firm in going ahead and opposing retrogression, the socialist economy of our collective was consolidated and grew steadily. liu shao-chi's revisionist line was thoroughly repudiated during the great proletarian cultural revolution. grain output of our brigade has been rising since 1967. yield exceeded the 7.5 ton per hectare mark. this shows that the only way to keep socialist construction advancing along the revolutionary line charted by chairman mao is for us to continue making revolution."

in his brilliant article "investigation of peasant movement in hunan" chairman mao says: "the poor peasants, being the most revolutionary group, have gained the leadership of the peasant associations. ... without the poor peasants there would be no revolution." the poor and lower-middle peasants are the back-bone force

in criticizing lin piao and confucius. once at a meeting old poor peasant mao jun-chiu vehemently denounced the reactionary fallacy "restrain oneself and return to the rites" preached by lin piao and confucius. he had been a peasant guard during the great revolution in the 1920's, active in standing sentinels and struggling against landlords. he said: "i'm 63 years old now. during the great revolution i listened to chairman mao's report when he returned to shaoshan to investigate the peasant movement in hunan. at that time, peasant associations sprang up throughout the shaoshan area. peasant guards armed themselves with spears and clubs. the prerogatives of the feudal landlords were shattered to pieces. how fine exclamation on april 12, 1927, chiang kai-shek started his bloody suppression of the revolution. in our village alone, more than 30 comrades were executed.

"the poor and lower-middle peasants suffered again after the failure of the great revolution. there were over 600 peasant households in the shaoshan area. seventy five per cent of the poor peasants lived like beasts of burden under the dead weight of imperialism, feudalism and bureaucrat-capitalism. homeless and without a single piece of land, i toiled as a farm-labourer for a landlord and led a miserable life. it was only after liberation in 1949 that i began leading a happy life. my eldest son is a cadre and the youngest is at school. free of worries, i am doing my best for the revolution. what different experiences i have had exclamation lin piao peddled the fallacy 'restrain oneself and return to the rites' in an attempt to restore capitalism and plunge us again into the abyss of misery. to hell with it exclamation"

fortyone-year-old tang jui-jen went begging with her mother in the old society. she was once brutally beaten by a landlord and bitten by his dog. the liberation of shaoshan in 1949 made her master of her own destiny. in 1951 she defied male chauvinism of confucius and mencius and took the lead to join an agricultural mutual-aid team. during the current movement to criticize lin piao and confucius, she has read many documents and essays and written articles criticizing lin piao and confucius though she had little schooling. many elderly women have followed her example.

CRITICISM OF ANTONIONI'S ANTI-CHINA FILM

People in East China Province Denounce Antonioni for Using Despicable Means in Shooting Film

(NCNA-English Peking, Mar. 2, 1974)

the "people's daily" recently devoted a whole page to articles by people in east china's kiangsu province criticizing the anti-china film "china" made by antonioni, an imperialist element. the articles were contributed by a builder of the nanking yangtze river bridge, a people's commune member, a municipal construction worker, a snack shop attendant of soochow and a city resident of nanking.

the writers denounce antonioni's film as completely reactionary, distorting facts and maliciously attacking the great socialist china. they produce a host of facts to show up his sordid trickery and deception in taking sneak shots and fabricating scenes and arrogance in forcibly taking shots against people's wishes. the facts give the lie to his "objectivity" and "realism" -- the guises under which he grossly distorted and vilified the heroism and outlook of the chinese people.

the bridge builder's article says:

the nanking yangtze river bridge is china's biggest modern bridge. the chinese working class designed and built it in accordance with our great leader chairman mao's principle "maintain independence and keep the initiative in our own hands and rely on our own efforts" after plots by soviet revisionist social-imperialism to undermine the project were smashed. it is a double-track, double-deck road and rail bridge. the rail bridge is 6,700 metres long and the four-lane road bridge is more than 4,500 metres in length. it is a magnificent structure across the yangtze.

the chinese people were elated and inspired by completion of the bridge, and foreign visitors warmly praised it. many italian friends said that the bridge was "a symbol of the revolutionary spirit of the chinese people". only a handful of imperialists and social-imperialists fear the great creativeness of the chinese people and mortally hate it. antonioni is one such anti-china knave.

antonioni came to nanking in early june 1972. he asked to film the bridge. but when we briefed him on how the bridge had been built, he was very impatient. when he set about taking shots, he refused the camera crane we provided and, instead, asked to be taken far down the river by motor-boat and turned his camera from very bad angles so that the magnificent bridge

looked crooked and tottering. he took a shot of trousers hanging to dry below the bridge to mock the scene. in order to hunt for more shots to defame the chinese people, antonioni asked to be taken further down river. we refused this request which had ulterior motives. we asked him: "how can you shoot the bridge from that far?" this anti-china imperialist element flew into a rage with shame and yelled: "all right, i won't shoot. everybody knows the bridge. i won't shoot any more."

many foreign visitors and overseas chinese said during recent visits that the bridge was so magnificent that it was not at all like the one in antonioni's film. some said they would expose antonioni's slanders about china.

no matter what sordid means antonioni resorted to, the yangtze river bridge at nanking cannot be vilified and the revolutionary chinese people are not to be misrepresented.

in its article "the people's communes can't be toppled by abuse", the nanyuan production brigade of the loufeng people's commune in soochow cites many facts to refute antonioni's slanders.

when he came to our production brigade which is specialised in vegetable growing, antonioni saw tomatoes, beans, cucumbers and other vegetables growing on rows of bamboo frames and in fields that stretched as far as the eye could see. he saw tractors working in the fields and commune members doing farm work with enthusiasm. at one point, antonioni suddenly made his way into a peasant home where he found various pieces of furniture and a new bicycle. all these demonstrated the vigour and flourishing scenes of the people's commune. but antonioni did not shoot these. he patched up scenes to distort the socialist new countryside.

antonioni's narration about the brigade says: "the communes' experiment, having experienced enthusiasm and disappointment, continues." but here are facts. before the founding of the commune, land was ploughed and crops watered in the brigade by hand. now ploughing and irrigation are mechanized. thanks to the superiority of the people's communes, farmland in the brigade now yields 150 per cent more per hectare than prior to the commune, or five times the amount before liberation. per capita income last year was more than double that before the founding of the commune. these facts are a heavy blow to antonioni's fallacies.

the system of the people's communes is an inevitable result of the development of china's socialist revolution and socialist construction. the great leader chairman mao was the first to approve and support this revolutionary

new thing. all imperialists, revisionists and reactionaries, with fear and hatred, have viciously slandered the people's communes since they were set up. but despite their attacks and slanders, the people's communes are growing stronger and developing.

a worker of the soochow municipal construction bureau cites the great changes in the beautiful and rising industrial city since liberation to repudiate antonioni's slander in saying that soochow showed "little difference from what it was at the time of its distant origin". the article says that before liberation, the city proper had opium dens, gambling-houses, brothels and pawn-shops. a handful of kuomintang reactionary elements, landlords and capitalists wallowed in luxury and dissipation while the working people starved and lived in dire poverty. many people became destitute and homeless. big changes have taken place in the city since liberation and the working people have become masters of the state. that is the essential "difference."

soochow was a typical consumer city in the old society under the control of the reactionary kuomintang bureaucrats, landlords and capitalists. handicraft workshops accounted for 95 per cent of the city's industry. it had only 13 factories that employed more than 100 workers each before liberation. since 1949, scores of modern factories, each with 1,000 or more workers, have been built, in addition to 400 factories, each employing 100 or more workers. the city's modern industry covers metallurgy, coal, power, machine building, electronics and chemicals, and it turns out meters and instruments, textiles and a host of consumer goods. are these great changes in the city a "little difference"?

there was no tap water, paved roads, buses or a modern bridge in the past. tap water is now available for the people. more than 150-kilometre-long new tap water mains reach every part of the city proper. over 50-kilometre paved roads have replaced cobble-stone streets. there are a dozen bus lines in soochow. are all these changes a "little difference"? there were almost no trees in the streets, and today the city has broad paved roads flanked by trees. the working people lived under the bridges or in low, dark thatched houses before liberation. now the city has many workers' residential quarters. are these changes only a "little difference"?

the article points out that fundamental changes have taken place in the city. antonioni's distortions and slanders are smashed by facts.

china is a developing socialist country. the article says: "although our socialist revolution and construction have made great achievements, we have shortcomings in our work and there are backward and reactionary things in our country. we will continue the revolution. we

welcome opinions about our work from foreign friends. but we resolutely struggle against those like antonioni who passes himself off as a "friend" but actually serves imperialism, revisionism and reaction.

the wulaotsun neighbourhood in nanking, a slum area before liberation, is now a neat and clean place with rows of trees. it has schools, kindergartens, a club, a health station, shops and factories. a resident here writes:

in early june 1972, this imperialist element named antonioni came to our area with his camera. he walked into the health station, evidently hoping to find something useful to him. after staying three hours without finding anything to his liking, he remarked bitterly: "it's all a show, you prepared beforehand. otherwise how can you have only two patients?" he revealed his ugly features as an imperialist element and let the cat out of the bag by these words. he did not in the least mean to record truthfully the progress of china's health and medical work made under the leadership of chairman mao and the communist party or the improvement in the people's health. what he really wanted to do was to shoot the "painful look" of some patients, so that he had grounds for slandering the chinese people as "afflicted with poverty and illness". what a day-dream exclamation

he then moved to a near-by street. he rushed here and there, but he did not shoot the lively children's gathering for june 1st international children's day, nor the varied entertainments going on in the club for retired workers and primary school students, nor the happy family life of the workers. he stealthily filmed a line of baby's napkins drying in the sun. all these mean activities reveal his counter-revolutionary features.

ouyang chuan-chuan, an attendant in a noodle snack-shop in soochow that antonioni presents as "the best restaurant in soochow", says in her article:

ours is a small noodle snack-shop with a staff of 11. in soochow there are quite a number of big restaurants, each handling 2,000-3,000 people in a day. around our shop there are four restaurants much bigger than ours. snack-shops of our size can be found everywhere in the city. but in his narration, antonioni says: "this is the best restaurant in soochow." is it possible that antonioni did not know the facts? no. he deliberately distorted things to create the impression that china's cities are backward as part of his vicious attack on china's socialist system.

during his two-hour stay in our shop, antonioni did not shoot scenes that reflect the fourishing socialist commerce, nor our enthusiasm in serving the people. on the

contrary, he focused his camera on the coal and fire wood in the kitchen, directed one of the attendants to repeat gestures that waiters in the old society used to attract customers. more malicious was the fact that when antonioni saw a customer and his child came to the shop, he put up an ugly performance. with his mouth opened wide, antonioni stuck his tongue out and asked the customer to follow his example so that he could film the customer wolfing the noodles down. seeing that antonioni was fabricating a scene in an attempt to abuse and vilify the chinese people, all people around rejected him on the spot. in a word, antonioni left no stone unturned to suit the needs of the handful of imperialists and social-imperialists in their anti-china plots. what a reactionary antonioni is exclamation

TECHNICAL INNOVATIONS

South China Province Makes Technical Innovations

(NCNA-English Kwangchow, Mar. 2, 1974)

inspired by the movement to criticize lin piao and rectify the style of work, industrial and transportation enterprises in kwangtung province, south china, have made many technical innovations to improve their weak links. as a result, production shot up.

these enterprises last year made 25,200 innovations, including 1,950 major ones, improved or manufactured 5,100 pieces of equipment and added over one hundred production lines.

the innovations were aimed at transforming old enterprises and equipment and raising the production potential. the 30-year-old kwangchow steel rolling plant transformed its old rolling mills in 1970 to raise productivity and improve working conditions. it kept up its efforts last year and improved 17 major machines. over 90 per cent of the operations in the three workshops were mechanized or automated.

the electrolytic aluminum workshop of the kwangchow zinc plates plant and the electrolytic copper workshop of the kwangchow rolling and drawing plant doubled and trebled output, thanks to technical innovations. the costs involved were only one-fifth to one-fourth those involved in building new workshops.

some 420 new techniques were adopted last year. electronic instruments are widely used in the metallurgy, chemical and machine-building and electric machinery industries, ship-building, textiles, transportation and fishery. half of the province's electric arc furnaces above 1.5 tons are silicon-controlled. silicon-control devices are also used on electric machines. transportation departments used fluidics technique in dredging water channels. fluidic control technique is in wide use in the rubber industry in kwangchow.

factories in medium and small cities have also started to use advanced techniques. over 70 per cent of the factories in chanchiang city are now using fluidic technique. many factories have shifted from automation of single machine tools to combination machine tools to improve quality and raise productivity three to five fold. the foshan printing and dyeing plant recently used photo-conductive devices on its silk fabric printing machines to ensure stable quality. productivity rose nine times.

technical innovations groups of cadres, workers and technicians played an important part in the movement. more than 43,200 people work in such groups. cooperation is stressed among different trades. three-in-one technical groups from research institutes, factories and users held demonstrations and exhibitions and organized talks to exchange experience and promote the technical innovations movement.

ART ACTIVITIES

Wuhan Primary and Middle Schools Carry Out Art Activities

(NCNA-English Wuhan, Mar. 2, 1974)

primary and middle school students in the city of wuhan in central china's hupeh province recently presented theatrical items in praise of the great leader chairman mao, the communist party and the excellent situation in the revolution in education. these items reflected the wholesome growth of young people and children in new china under the nurturing of mao tsetung thought and showed their determination to become successors to the cause of the proletarian revolution.

under the guidance of their teachers, the students created these items by drawing on their experience in

going among the masses in communes, factories, army units and other places. "busy sending manure to fields" was composed by the 43-member band of the yunghung primary school with the help of teachers. the oldest members of the band are 12, and the youngest seven years old. together with their schoolmates and teachers, they joined the commune members in taking manure to the fields in a rural people's commune. people were going to and fro carrying baskets of manure on shoulder poles. revolutionary songs, work songs and voices blended into beautiful music in the ears of the children. moved by the scene, they composed this instrumental piece to portray how little red guards learned from former poor and lower-middle peasants and helped them get good harvests.

inter-school performances are often held to exchange experience. the students also go to factories, harbours, army units, villages and residential areas to perform for workers, peasants and soldiers during holidays or when they combine study with industrial and agricultural production or learn military drills.

the party organizations and revolutionary committees at various levels pay attention to the young people's spare-time art activities. performances are held once a year for the primary school activists to exchange experience. an exhibition of art and craft works by the youngsters is displayed every international children's day. the city also publishes a magazine carrying pictures drawn by children. the departments concerned organize the student-activists to study chairman mao's teachings on literary and art work and learn from the experience in creating modern revolutionary theatrical works, thus giving political and ideological guidance. the municipal children's palace has since 1971 sponsored 26 training classes at which the students study music, dancing, peking operas, story-telling and fine arts. this trained a great number of activists. the wuhan municipal peking opera troupe, the dance drama institute and the modern drama institute often send professionals to help the students with their creative works and rehearsal.

more than 600 primary and middle schools in wuhan now have their own spare-time art troupes. with the help of their teachers, the members of these troupes rehearse their creative works with costumes, props and stage designs made by themselves. each troupe can present a dozen items with a certain skill.

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* FOREIGN RELATIONS *
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CHINA AND ALGERIA

President Boumediene Leaves Peking for Korea

(NCNA-English Peking, Mar. 2, 1974)

houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, and his party successfully concluded their official visit to china and left peking by special plane this morning to visit the democratic people's republic of korea.

the distinguished algerian guests were given a warm send-off at the airport by chinese leaders chou en-lai, yeh chien-ying, teng hsiao-ping, chen hsi-lien, wu teh and ngapo ngawang jigme, and leading members of departments concerned chi peng-fei, fang yi, li chiang, liu hsiang-ping, hsiao ching-kuang and li ta, as well as several thousand people of the chinese capital.

a grand send-off ceremony was held at the airport where the national flags of china and algeria fluttered. the band played the national anthems of algeria and china. president boumediene, accompanied by premier chou en-lai and vice-chairman yeh chien-ying, reviewed a guard of honour made up of men of the ground, naval and air forces of the chinese people's liberation army.

the airport was a scene of jubilation as president boumediene bad farewell to the well-wishers. militia men and women stood in formation to salute the distinguished guests. the crowds waved bouquets and coloured streamers and shouted slogans. the gaily dressed youngsters danced in high spirit. people warmly congratulated president boumediene on his successful visit, and wished the constant consolidation and development of the friendship between the peoples of china and algeria and the friendly relations and cooperation between the two countries. president boumediene repeatedly waved to the well-wishers in acknowledgement.

also present at the airport were members of the standing committee of the national people's congress and leading members of government departments, the p.l.a., the peking municipal revolutionary committee and the chinese people's association for friendship with foreign countries, as well as chinese ambassador to algeria lin chung.

also present were li jae pil, charge d'affaires ad interim of the korean embassy in peking, algerian ambassador to china chaieb taleb-bendiab and diplomatic officials of the algerian embassy in peking, as well as diplomatic envoys of various countries to china.

Joint Communique

(NCNA-English Peking, Mar. 3, 1974)

following is the full text of the joint communique issued here today:

joint communique

at the invitation of acting chairman of the people's republic of china tung pi-wu and premier of the state council chou en-lai, his excellency houari boumediene, president of the council of revolution and chairman of the council of ministers of the democratic people's republic of algeria, paid an official visit to the people's republic of china from february 25 to march 2, 1974.

his excellency president houari boumediene was accompanied on his visit by an important delegation.

chairman mao tsetung met with president houari boumediene. they had a wide-ranging exchange of views on questions of common concern in a cordial and friendly atmosphere.

during their stay in china, president houari boumediene and the delegation accompanying him visited a people's commune, a university and celebrated historical and cultural sites in peking and shanghai, where they were accorded a warm reception by the chinese government and people.

premier chou en-lai and president houari boumediene held talks in a cordial and friendly atmosphere on further developing the friendly relations and cooperation between the two countries and on important current international issues.

taking part in the talks on the chinese side were: teng hsiao-ping, vice-premier of the state council; chi peng-fei, minister of foreign affairs; fang yi, minister of economic relations with foreign countries; li chiang, minister of foreign trade; ho ying, vice-minister of foreign affairs; li ta, deputy chief of

general staff of the people's liberation army; tsao ke-chiang, director of the west asian and north african department of the ministry of foreign affairs; and lin chung, chinese ambassador to algeria.

taking part in the talks on the algerian side were: abdellaziz bouteflika, minister of foreign affairs; rabah bitat, minister of state for transport; ahmed taleb, minister of information and culture; mohamed benyahia, minister of higher education and scientific research; mouloud kassim, minister of general education and religious affairs; chaieb taleb-bendiab, algerian ambassador to china; smail hamdani, deputy secretary-general at the presidential office; ahmed houhat, adviser at the presidential office; dr. mohieddine amimour, adviser and director of information at the presidential office; and m'hamed hadj yala, governor of constantine.

the two sides agree that at present the international situation is developing in a direction more and more favourable to the people of all countries and unfavourable to imperialism, hegemonism and all reaction. revolution is the main trend in the world today. the people of the world are advancing with big strides in an international situation characterized by great turbulence. the third world is awakening and growing stronger day by day. the revolutionary struggle of the people of the whole world against imperialism is developing vigorously. countries want independence, nations want liberation, and the people want revolution -- this has become the irresistible historical trend.

the two sides consider the resistance of the arab people, including the palestinian people, against israeli aggression to be an important component of the struggle of the people of the world against imperialism. their resistance has won the sympathy and support of the third world and all the countries and people in the world who uphold justice. the root cause of the middle east question lies in israeli zionist aggression and the contention between the big powers. the arab people, including the palestinian people, will not cease their struggle so long as the arab countries have not recovered their occupied territories and the palestinian people have not regained their national rights. the two sides reaffirm their resolute support for the people of egypt, syria and palestine in their struggle against israeli zionist aggression and for the recovery of their occupied territories as well as for the palestinian people in their struggle to regain their national rights. the two sides are firmly convinced that the arab people, including the palestinian people, will win the final victory in their just struggle.

the two sides note with great satisfaction that the militant unity of the african countries is growing stronger and stronger. the struggle of the african

people to win and safeguard national independence and oppose imperialism, colonialism, neo-colonialism, racism and zionism has made further progress. the birth of the republic of guinea-bissau is a significant victory for the african people in their struggle for national independence. the two sides express firm support for the people of mozambique, angola, zimbabwe, namibia, azania and other territories in their just sturggles against portuguese colonial rule and the racist regimes in rhodesia and south africa. they salute the consistent stand taken by the african countries and peoples in pronouncing themselves unequivocally in favour of the arab cause and rendering it energetic support in the recent renewed zionist aggression and in defence of the inalienable national rights of the palestinian people.

the two sides express warm congratulations to the three indo-chinese peoples on the great victories they have won in their wars against u.s. aggression and for national salvation. they resolutely support the solemn and just stand taken by the government of the democratic republic of viet nam and the provisional revolutionary government of the republic of south viet nam in the struggle for the thorough implementation of the paris agreement and in defence of the fruits of revolution. they resolutely support the struggle against u.s. aggression and for national salvation carried on by the cambodian people under the leadership of the national united front of cambodia with head of state samdech norodom sihanouk as its chairman and the royal government of national union of cambodia. they reaffirm their support for the restoration to the royal government of national union of cambodia of its legitimate rights in the united nations and all the organizations related to it and the expulsion of the representatives of the traitorous lon nol clique. they express firm support for the people of laos in their struggle to achieve national concord and build a peaceful, independent, neutral, democratic, unified and prosperous laos.

the two sides express firm support for the korean people in their just struggle for the independent and peaceful reunification of their fatherland. the question of the reunification of korea should be settled by the korean people themselves and brooks no foreign interference.

the two sides are of the opinion that the unity of the third world countries and the increasingly significant role they are playing in international affairs are a salient feature of the current international situation. a vivid illustration of this can be found in the positive results achieved at the fourth summit conference of non-aligned countries held in algiers. that conference

strongly condemned racism, zionism, imperialism, colonialism and all hegemonic forces, and this gave expression to the strong will of the third world countries and peoples to take their destiny completely into their own hands and demonstrated the further awakening of the asian, african and latin american peoples.

the two sides express firm support for the asian, african and latin american countries and peoples in their just struggle to win and safeguard national independence, defend state sovereignty, develop the national economy and protect their natural resources. they resolutely support the third world countries in their struggle to defend their legitimate maritime rights.

the chinese side reaffirms its endorsement of and active support for the proposal made by president houari boumediene, president in office of the fourth summit conference of non-aligned countries, of convening a special session of the u.n. general assembly for a study of the problems of raw materials and development.

the chinese side acclaims the important successes achieved by the algerian government and people under the leadership of president houari boumediene in liquidating the residual forces of colonialism, consolidating national independence and sovereignty, emancipating and developing the national economy and culture and attaining social progress. it acclaims the positive contributions of the algerian government to strengthening the unity of the third world countries in their struggle against imperialism, colonialism and zionism. the chinese side expresses its admiration for this. the chinese side reaffirms its firm support for the just proposition put forward by the algerian government that "the mediterranean belongs to the mediterranean countries".

the chinese government and people express sincere thanks to the algerian government and people for their consistent and active support in the struggle for restoring to the people's republic of china her legitimate rights in the united nations and all the organizations related to it.

the algerian side acclaims the great successes achieved by the chinese government and people under the leadership of chairman mao tsetung in their socialist revolution and socialist construction, and particularly in the great proletarian cultural revolution. it reaffirms its full support for the chinese people in their struggle to liberate taiwan province, an inalienable part of the territory of the people's republic of china. it is deeply convinced

that this struggle will be crowned with complete victory.

the two sides note with great satisfaction that president houari boumediene's visit to the people's republic of china has been a complete success. this visit is a new and significant contribution to reinforcing the militant friendship between the peoples of china and algeria, furthering the friendly relations and cooperation long existing between the two countries, and strengthening the third world's cause of unity against imperialism.

president houari boumediene expresses his deep thanks to their excellencies chairman mao tsetung, acting chairman tung pi-wu and premier chou en-lai and the chinese people for the very cordial reception accorded to the algerian delegation and for the warm friendship shown them throughout their stay in the people's republic of china, which faithfully reflect the profound and sincere solidarity of the two peoples.

peking, march 2, 1974

CHINA AND JAMAICA

Jamaican Governor-General Receives Chinese Acrobatic Troupe

(NCNA-English Peking, Mar. 2, 1974)

jamaican governor-general f. glasspole and his wife received the wuhan acrobatic troupe of china led by shen tsien and his deputy yang jui at king's house yesterday, according to a report from kingston.

chinese ambassador to jamaica li chao was also present on the occasion.

at the entrance to the reception hall, the governor-general shook hands with all members of the troupe, expressing his welcome to their visit to jamaica.

he had cordial and friendly conversations with the chinese visitors. leader of the troupe shen tsien presented to the governor-general an album of photos showing the various items performed by the troupe.

paul fitzritson, executive chairman of the jamaican national sports, was present on the occasion.

Chinese Acrobatic Troupe Gives Premiere in Jamaica

(NCNA-English Peking, Mar. 3, 1974)

china's wuhan acrobatic troupe yesterday evening gave its premiere at the national arena of kingston, capital of jamaica, to the warm welcome of the spectators, according to a kingston report.

the national arena was lit up radiantly. the stage, built exclusively for the acrobatic troupe, was flanked by jamaican and chinese national flags and streamers, written in english and chinese reading "welcome to china's wuhan acrobatic troupe" and "long live the friendship between the people of jamaica and china".

when the governor-general of jamaica florizel glasspole and his wife arrived in the company of chinese ambassador li chao and head of the acrobatic troupe at 7:30 p.m., the band played the national anthems of the two countries.

before the performance, the band of the troupe played chinese and jamaican folk songs bringing an atmosphere of jamaica-china friendship to the spectators.

then dozens of acrobats, waving bouquets, appeared on the stage to greet the jamaican people. their interesting and thrilling actions in such items as "lion dance", "traditional gymnastics", "acrobatics with porcelain jars", "hoop-diving", and "pagoda of bowls" drew warm applause from the spectators. at the conclusion of the performance, a streamer reading "long live the friendship between the people of jamaica and china" was spread out on the stage, which again drew prolonged applause.

then governor-general f. glasspole went to the back-stage to meet the members of the troupe. he shook hands with every one of them and posed for a photo together with them.

others watching the premiere were jamaica's attorney general robinson, minister of local government mrs. rose leon, executive chairman of the jamaican national sports paul fitzritson, and diplomatic envoys in kingston.

CHINA AND JAPAN

Japanese Rightists Carry Out Frantic Anti-China Activities

(NCNA-English Tokyo, Mar. 2, 1974)

of late, a handful of japanese rightists have been desperately trumpeting for "two chinas" under the signboard of organizing "sight-seeing" and "tours" in their attempt to kick up an anti-china, anti-communist racket and to undermine and obstruct the implementation of the principles laid down in the joint statement of the chinese and japanese governments.

it was reported that japanese rightists mustered a handful of persons engaged in tourist trade who "wish" to show "friendship and good-will" towards the chiang kai-shek clique and formed a "japan-china sight-seeing association" on february 15. this "association" openly described taiwan province, part of the sacred territory of the people's republic of china, as a "country". it clamoured for the "promotion of exchanges between japan and china" through tourist trade as a "contribution" to the "friendship and goodwill towards the nationals of that country". this is a brazen scheme to create "two-chinas" or "one china, one taiwan", a flagrant intervention in china's internal affairs and a frantic provocation to the chinese people.

soon after this "association" was founded, councillor kazuo tamaki, one of the ringleaders of the notorious "seirankai" (blue storm society), brook no delay in writing an article to lavish his praises. on february 24, the japanese paper "sankei shimbun" also gave prominence to the founding of the "association" and the hullabaloos of the "seirankai" anti-china elements in the form of advertisement. under the signboard of "promoting unofficial exchanges", the advertisement was full of anti-china platitudes antagonizing the chinese and japanese peoples. it brazenly called china's taiwan province the "republic of china" and maliciously termed it as a "sovereign state". it even clamoured for "telling the japanese nationals about the truth of the republic of china" and "making strenuous efforts" to promote the "exchanges" between japan and the chiang kai-shek clique. this laid bare the wild ambitions of the handful of japanese militarists to dip their fingers on china's sacred territory taiwan province.

"sankei shimbun" which frequently published anti-china articles and advertisements carried on february 27 another advertisement for a reactionary book entitled: "taiwan which no one has written about". akira suzuki, author of the book, even goes so far as to name china's taiwan province as japan's "nearest neighbouring country". it shamelessly flatters and prettifies the criminal rule

over taiwan province by the chiang kai-shek clique which has long been repudiated by the chinese people. moreover, this reactionary book trumpets for the long-bankrupted allegation that "the status of taiwan remains to be determined". it also claims the "success" of japan's "management" over taiwan during its occupation, and brags about the rubbish that japan was the first in "instilling" "the consciousness of modern countries" into taiwan. this is a flagrant whitewashing for the japanese militarist crime of invading taiwan. moreover, the author of this reactionary book tries hard to preach the so-called "genuine" normalization of diplomatic relations with china's territory taiwan province. the author also instigates people to "make a necessary trip to taiwan", etc.

the people's republic of china is the sole legal government representing the chinese people and taiwan province is part of the territory of the people's republic of china. the entire chinese people including the people in taiwan province are determined to liberate taiwan. it is intolerable to interfere and obstruct this by anyone under any disguise. it is futile for a handful of anti-china, anti-communist rightists in japan to engage in such demagogy and sinister activities at a time when the china-japan friendship movement is developing daily and the broad japanese people are demanding the realization of the principles declared in the china-japan joint statement. they will come to no good end if they continue to go against the historical current.

CHINA AND MOROCCO

Moroccan Ambassador to China Gives National Day Reception in Peking

(NCNA-English Peking, Mar. 2, 1974)

moroccan ambassador to china kacem zhiri gave a reception here this evening to mark the national day of the kingdom of morocco.

among the guests at the reception were sha feng, minister of agriculture and forestry, ho ying, vice-foreign minister, chai shu-fan, vice-minister of foreign trade, li ke, vice-minister of economic relations with foreign countries, chien hsin-chung, vice-minister of public health, and leading members of departments concerned li ching-chuan, chou jung-kuo and wang chih-fan.

also present were diplomatic envoys of various countries to china.

CHINA AND PERU

Chinese Military Friendship Delegation Leaves Peking for Visit to Peru

(NCNA-English Peking, Mar. 2, 1974)

a military friendship delegation of the people's republic of china led by hsiang chung-hua, deputy chief of general staff of the chinese people's liberation army, left here by air today for a friendly visit to peru at the invitation of general edgardo mercado jarrin, commander of the army and minister of war of the republic of peru.

the delegation was seen off at the airport by li ta, deputy chief of the p.l.a. general staff, and vice-foreign minister fu hao. peruvian ambassador to china eduardo valdez was present.

CHINA AND ROMANIA

Chinese Unearthed Relics Exhibition Closes in Bucharest

(NCNA-English Bucharest, Mar. 1, 1974)

an exhibition of unearthed relics of the people's republic of china successfully closed at the republic art museum here yesterday.

the exhibition, which opened on december 28 last year, received a total of over 100,000 visitors and was warmly welcomed by them.

on february 26, chinese ambassador to romania li ting-chuan gave a reception for the holding of the exhibition in romania.

in a speech at the reception, dumitru ghise, vice-chairman of the romanian council of socialist culture and education, spoke highly of the contributions made by the chinese exhibition to the promotion of the friendship between the romanian and chinese peoples.

CHINA AND TRINIDAD AND TOBAGO

Peking Banquet in Honor of Economic Delegation from Trinidad and Tobago

(NCNA-English Peking, Mar. 2, 1974)

chinese vice-minister of foreign trade chen chieh gave a banquet here this evening in honour of the economic delegation from trinidad and tobago led by eugenio l. moore, chief economic adviser of the prime minister.

chen chieh proposed a toast to the strengthening and development of the friendship and unity of the people of china and trinidad and tobago in the common struggle against imperialism and colonialism.

eugenio l. moore said in his toast that both trinidad and tobago and china are developing countries belonging to the third world, and are confronted with the same problems. "that is why we should and must keep together and oppose imperialism together," he added.

present were sun hsiao-feng, vice-minister of fuel and chemical industries, and leading members of departments concerned, including chen teh-ho, sun so-chang, tung hua-min and pai cheng-jen.

CHINA AND ZAMBIA

Zambian President Kaunda Winds Up China Visit and Leaves for Pakistan

(NCNA-English Kwangchow, Mar. 2, 1974)

dr. k.d. kaunda, president of the republic of zambia, and some of the distinguished zambian guests accompanying him successfully wound up their official visit to china and left here by special plane for pakistan this morning.

madame b. kaunda, minister of rural development p.j.f. lusaka and minister of commerce r. kunda, will continue their visit in china as heads of a women's delegation, an agricultural study group and a trade delegation.

among those present at the airport to see the distinguished zambian guests off were:

vice-premier li hsien-nien and his wife lin chia-mei;

vice-minister of agriculture and forestry hao chung-shih;

and leading members of the kwangtung provincial revolutionary committee, the kwangchow units and the kwangtung provincial command of the chinese people's liberation army, and the kwangchow municipal revolutionary committee including wang shou-tao, chao tzu-yang, lin li-ming, hsiao yuan-li, shan yin-chang, chiao lin-yi, li tzu-mu, lo fang-chun and liu kuei-lan.

present also were madame b. kaunda and other distinguished zambian guests who are continuing their visit in china, and zambian ambassador to china j.k. chivunga and his wife.

the airport was alive with a warm atmosphere of unity and friendship between the chinese and zambian people. more than 2,000 well-wishers beat drums and struck up music as president k.d. kaunda waved farewell to them. youngsters danced in a joyous mood. the crowds shouted: "farewell, farewell, a warm farewell to the distinguished guests from zambia".

at the planeside, president k.d. kaunda shook hands with vice-premier li hsien-nien and wang shou-tao, chao tzu-yang and lin li-ming.

present at the airport were also leading members of chinese departments concerned ho kung-kai and lu hsueh-chien and chinese ambassador to zambia li chiang-fen and his wife meng shu-fang, who had accompanied president kaunda to kwangchow.

on his journey to pakistan, president kaunda is being accompanied by kao chien-chung, deputy director of the protocol department of the chinese foreign ministry.

President Kaunda Sends Message to Premier Chou En-lai

(NCNA-English Peking, Mar. 2, 1974)

president k.d. kaunda sent a message to premier chou en-lai on his way home after visiting china. the message reads:

peking
premier chou en-lai,

on the occasion of our departure from your great country, i send you and your comrades warmest greetings

and best wishes for a successful future ahead. we are profoundly grateful for the very cordial welcome and hospitality given to our delegation during this most memorable visit. we reciprocate the warm feelings of friendship demonstrated by the chinese people in all the cities and communes we visited. we look forward to even closer cooperation between china and zambia. please convey our heartfelt thanks and very best wishes for good health to the great leader chairman mao tsetung.

president kaunda

Zambian Women's Delegation Leaves Kwangchow for Shanghai

(NCNA-English Kwangchow, Mar. 3, 1974)

the women's delegation of the republic of zambia led by madame b. kaunda, wife of zambian president k.d. kaunda, left here by air today to visit shanghai.

the delegation was given a warm send-off at the airport by chiao lin-yi, vice-chairman of the kwangtung provincial revolutionary committee and chairman of the kwangchow municipal revolutionary committee, liu kuei-lan, vice-chairman of the municipal revolutionary committee, and leading members of departments concerned.

yesterday afternoon, madame b. kaunda and the other distinguished zambian guests visited a kindergarten and some of them this morning viewed the site of the national institute of peasant movement founded by chairman mao in 1926. the distinguished zambian guests were warmly welcomed wherever they went.

SURVEY OF CHINA MAINLAND PRESS

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CRITICISM OF LIN PIAO AND CONFUCIUS

The Lowly Are Most Intelligent; the Elite Are Most Ignorant

- excerpts from speeches criticizing "the wise of the highest class and the stupid of the lowest class" by the cadres and fighters of a certain PLA unit who took part in the counter-offensive in self-defense on Chenpao Island

(Peking Jen-min Jih-pao, February 11, 1974)

The cadres and fighters of a certain unit of the PLA who took part in the counter-offensive in self-defense on Chenpao Island, filled with strong proletarian indignation, criticized the renegade and traitor Lin Piao for publicizing Confucius and Mencius' idealist interpretation of history--"the wise of the highest class and the stupid of the lowest class" and his crime of maliciously slandering the working people. They thoroughly exposed the ultra-Right essence of his counter-revolutionary revisionist line. Following are excerpts from the speeches by a number of comrades.

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"Superior Men" Are the Clowns Hindering the Forward Movement of History, "Mean People" Are the Motive Force Pushing History Forward

by

Chou Teng-kuo (周登國)

Lin Piao was a simon-pure faithful disciple of Confucius. On the question of how to deal with the masses, he and Confucius sang in completely the same key. Confucius, Mencius and their ilk nonsensically said, "If there were

not men of a superior grade, there would be none to rule the countrymen. If there were not countrymen, there would be none to support the men of superior grade." Following suit, Lin Piao also said, "Both the heroes and the slaves are makers of history." They all maliciously distorted the great truth that slaves are the makers of history and attempted to credit the "superior men" and the "heroes" with the making of history.

Are the makers of history the slaves and the "mean people" or the "heroes" and the "superior men"? This has always been the dividing line between the two historical concepts as well as the lodestone for distinguishing between true and false Marxism. Let us analyze how Confucius, this self-styled "superior man," "made" history. This rascal was actually a politician whose four limbs were unaccustomed to toil and who could not distinguish the five kinds of grain. At a time when the slave-owning society was on the verge of crumbling and the feudal system was already born, he stood on the side of the slave-owners, attempted to turn back the wheel of history and did everything he could to reverse history. He clamored for "subduing one's self and returning to propriety" and "reviving states that have been extinguished, restoring families whose line of succession has been broken, and calling to office those who have fallen into obscurity"! In no more than seven days after he took office as the Acting Prime Minister of the State of Lu, he had Shao Cheng Mou, a representative who actively advocated social reform, put to death. When there was a slave insurrection in the State of Cheng, he said that it must be firmly suppressed. From this it could be seen that the so-called "superior men" and "heroes" of Confucius and his kind were definitely not responsible for pushing history forward. On the contrary, they were the clowns consigned by the people to the garbage heap of history.

Lin Piao was no different from his ancestor, and both of them were reactionaries going against the current of history. In the dynamic and heroic great proletarian cultural revolution movement and under the situation of the gradual deepening of the socialist revolution, he hid himself in a dark nook to plot a counter-revolutionary coup d'etat. He could never put the thought of "of all things, this is the most important--to subdue one's self and restore the old order" off his mind. He dreamed of bringing about a change in the political climate, of restoration and of dragging China back into the semi-feudal and semi-colonial quagmire. It is patently clear that this self-important "hero" was worthy of the name of a stumbling block to the advance of history and he was the petty thief responsible for hindering the advance of history. As for the Soviet revisionist new Tsar whom Lin Piao wanted to join and serve, he practices capitalism within the country and carries out aggression and expansion everywhere abroad. He even tried to invade the Chinese territory of Chenpao Island, and had his head hurt in the process. He also is a clown trying to turn back the wheel of history.

Chairman Mao teaches, "The people, and the people alone, are the motive force in the making of world history." He also says, "The class struggles of the peasants, the peasant uprisings and peasant wars constituted the real motive force of historical development in Chinese feudal society." In class society, the history of the development of mankind has been a history of the struggle of a part of the slaves against domination, against oppression and against exploitation. It is precisely this kind of struggle that pushes the development of

society from a lower to a higher stage. Irrespective of the historical period, the masses of the people have always been the motive force pushing society forward, and nobody can distort the great truth that slaves are the makers of history.

Then, why did Lin Piao and Confucius purposefully distort the original look of things and say nonsensically that heroes were the makers of history? Their evil intention was to erect monuments for the small handful of reactionaries going against the current of history and prepare public opinion for them to reverse history in a big way. Lin Piao and Confucius, this pair of clowns, were badgers of the same mound. One was willing to be the champion for the slavery system, and kept on talking about "subduing one's self and returning to propriety" in an effort to restore the rule of the slave-owners. The other wanted to submit to Soviet revisionism and become a "son emperor" and urgently wanted to restore capitalism. However, the forward moving wheel of history cannot be turned back and the restoration efforts of both Lin Piao and Confucius could only be pipe-dreams and wishful thinking. Their ambition could never be realized.

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The "Superior Men" Are Fools Who Cannot Distinguish the Five Kinds of Grain and the "Mean People" Are the Most Capable Heroes

by

Yü Hung-tung (于洪东)

Like Confucius and Mencius, Lin Piao also disguised himself as a "sage" "born with knowledge" and looked upon the masses as stupid and ignorant "countrymen." Confucius said: "Heaven produced the virtue that is in me." His faithful disciple Chu Hsi played him up saying: "If heaven did not produce Confucius, the past would be in eternal darkness." "Since the time of Yao and Shun, if there were no Confucius, where could posterity look for knowledge?" Imitating the tone of his supreme master, Lin Piao also said, "I've got a good head, different from others. It's especially clever. What can I do? It came from my parents." Ch'en Po-ta, the principal member of the Lin Piao anti-Party clique, also disgustingly played Lin Piao up as "a light that can dispel the darkness of the millenniums; a wisdom that can eliminate the stupidity of the millenniums." See how ignorant and arrogant these stupid fools were!

Lenin held that "the standpoint of life and practice, should be the primary and fundamental viewpoint in the theory of knowledge." The knowledge of man is not innate, but is acquired later on in life. Lu Hsün aptly said, "Even in the case of a genius, when he was born, his first cry would still sound like that of the normal children, and definitely would not sound like a good poem." Lu Hsün used a popular and lively language to criticize effectively the fallacy of so-called "born with knowledge" and the idealist theory of "innate genius." Let us see how much "wiser" was this Confucius who professed that "heaven produced the virtue that is in me" than the slaves. When his student Fan Ch'ih asked Confucius to teach him husbandry and gardening, Confucius answered:

"I am not so good for that as an old husbandman" and "I am not so good for that as a gardener." He thus dealt himself a resounding slap on the face. Confucius was a stupid fool who could not distinguish between the five kinds of grain. The teachings of Confucius enjoyed high repute but were actually nothing more than bran. His set of teachings was nothing but rubbish and a bag of tricks which he attempted to use for hoodwinking the people. Lin Piao was also a stupid fool who could not distinguish between the five kinds of grain. He did not read books, did not read the daily press and had no learning whatsoever, and the only thing he was good at was to conspire and intrigue. However, he actually analogized himself to a "celestial horse" and considered himself to be the "most exalted" and a superman. This stupid fool bragged and boasted in a thousand and one ways to lift himself up, in a vain attempt to make the people worship at his feet and honestly let him "have everything under his command and everything at his disposal." However, like all reactionaries, Lin Piao invariably over-estimated himself and under-estimated the people. How could they know that the masses of the people, whom they considered to be "the stupid of the lowest class" were actually the main forces that toppled these so-called "sages" and "geniuses" like them?

Chairman Mao points out: "The masses are the real heroes." The masses are the main body in social practice as well as the makers of all knowledge and material wealth, and they are the most clever and the wisest. This is because the masses of the people fight all the time at the forefront of the three great revolutionary movements, and consequently are able to keep on acquiring the correct knowledge of objective things, to master class struggle through class struggle and to master the technique of production in the struggle for production. Compared with those "sages" and "geniuses" who understood nothing about labor production but arbitrarily styled themselves as "born with knowledge," they are indeed many times more superior!

"The lowly are the most intelligent; the elite are the most ignorant." This is the most scientific conclusion.

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The "Superior Men" Are the Parasites of Society and the "Mean People" Are the Masters of Society

by

Feng Chiu-hsi (冯久喜)

Both Lin Piao and Confucius were representatives of the exploiting classes accustomed to lifting themselves up and disparaging the working people. They played themselves up as more than marvellous and disparaged the people as worse than fools. Confucius deliberately divided the people into the categories of "superior men" and "mean people," and nonsensically said, "The superior man thinks of virtue; the mean man thinks of comfort. The superior man thinks of the sanctions of law; the mean man thinks of favors which he may receive." "The mind of the superior man is conversant with righteousness; the mind of the mean man is conversant with gain." In the manner of his supreme master, Lin Piao also blustered and did everything he could to disparage and slander the masses

of the people. He nonsensically said that the working people only talked in terms of "congratulations and be prosperous" and "bring in wealth and riches" and thought only of "edible oil, salt, sauce, vinegar and firewood, and their wives and children." Although these two rascals lived more than 2,000 years apart, yet the words they spoke were in the same key. Lin Piao was really worthy of being called a faithful disciple of Confucius.

Is it true that "the superior man thinks of virtue" and "is conversant with righteousness " as Confucius said? No, that is absolutely not true. Let us first make a dissection of this self-important "superior man" Confucius. Although Confucius always talked about benevolence, righteousness and morality, he was essentially a "deceitful person." He told lies and did very bad things. He "did not dislike fine food" and he preferred to travel in "a carriage drawn by two horses." His was the most typical life of a parasite. Lin Piao was similarly a hypocrite who mouthed benevolence, righteousness and morality, but led the decadent and easy life of a parasite. He claimed that there was "a world of difference" between his thinking and that of the workers and peasants, and it was this self-confession which exposed his reactionary essence as a renegade and traitor. The working people are concerned with social progress, national security, national survival and class liberation, but Lin Piao thought of changing the basic line of the Party and launching an armed counter-revolutionary coup d'etat. He vainly attempted to assassinate the great leader Chairman Mao, restore capitalism, capitulate to Soviet revisionism and become a "son emperor." This then is the "world of difference" between the workers and peasants on the one hand and the renegade and traitor Lin Piao on the other.

The masses are not to be disparaged and slandered. The history of class struggle of the past several thousand years has explained over and over again that the masters of society are not the "superior men" and "heroes," but the slaves and "mean people." They best understand the revolutionary principles and are most concerned with the interests of the nation. From Ch'en Sheng and Wu Kuang to Hung Hsiu-ch'üan, regardless of whether it was a peasant uprising or resistance to foreign aggression, the masses of the people have reflected the attitude of the master in pushing history forward. In particular, under the leadership of the Communist Party and Chairman Mao, the broad masses of people have displayed a higher degree of consciousness and become more broad-minded. For the sake of scoring victories in the land reform, in the war of resistance against Japanese aggression, in the liberation war and in the resist-US, aid-Korea war, they competed with one another in rushing to the battlefront, and there emerged many heart-stirring incidents of millions of parents sending their children off to destroy the jackals, and of wives sending their husbands off to the battlefield.

Looking back over the period of life on the Chenpao Island, more than ever we are aware of the greatness of the people. For the sake of resisting and hitting back at the aggression of the new Tsar, defending the sacred soil of the motherland and upholding the dignity of the motherland, men and women both young and old braved hails of bullets to deliver ammunition, bear stretchers and fight shoulder-to-shoulder alongside with their kinsmen fighters. Though physically on the bank of the Ussuri River, their hearts were in Peking, and

though trampling on the snow of Chenpao Island, they kept their eyes on the changing events in the five continents.

During the counter-offensive in self-defense, combat hero Comrade Ch'en Shao-kuang, our comrade-in-arms and a good son of the poor and lower-middle peasants, was thrice severely wounded. But he refused to leave the firing line and finally died with a smile on his face. Before his death, he wrote a poem with these lines, "Always bear in mind the teachings of Chairman Mao, submit the whole of life to the dictate of the Party. Smile even though the warm blood is spilling out; be happy for bringing happiness to the whole world." Is this not a paean of the lofty ideal and broad-mindedness of a revolutionary fighter?

Take another example. Even before the gunfire of the counter-offensive in self-defense had died down, the mother of martyr Yü Ch'ing-yang, a combat hero, paid a visit to the unit. This old granny from a mountain hamlet had our deep respect. First, she inquired about the battle conditions. Next, she went to comfort the sick and wounded and encouraged everybody to be brave in destroying the enemy. Only in the end did she go to visit the remains of martyr Yü Ch'ing-yang. After she heard from the leading comrade of the unit the heroic deeds of Comrade Yü Ch'ing-yang who "did not stop charging until his life was gone," she said emotionally: "Ch'ing-yang, you are a good son. You did the proper thing, and your mother will learn from you." She continued, "Ch'ing-yang has given up his life, but his younger brother Ch'ing-chung and his younger sister Chi-hung will fill his place!" These stirring deeds are telling criticism of the lies and irresponsible words used by Lin Piao and Confucius to vilify the people.

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The "Superior Men" Cannot Hoodwink the "Mean People," the "Small People" Are Bound To Topple the "Superior Men"

by

Tu Yung-ch'un (杜永春)

Lin Piao and Confucius dreamed of keeping the working people forever "ignorant" and always as their "docile tools" to facilitate their restoring the old system and turning back the wheel of history. Confucius clamored: "The people may be made to follow a path of action, but they may not be made to understand it." What he was afraid of was that the slaves might waken up and would "offend their superiors and stir up confusion" and make it difficult for him "to return to propriety." The many lies and irresponsible words spread by Lin Piao were also in that key. This rascal was afraid that the revolutionary people might see through his evil intrigue for restoration, and he attempted to make the people follow his "command" and "order" blindly. This fully exposed their apprehension that the people might grasp the truth.

Reactionaries on the verge of destruction in history all thought of making the people submit docilely and philosophically to their suppression and enslavement. They invariably tried to bring into play these two counter-revolutionary tactics: One was to strengthen the counter-revolutionary dictatorship and savagely suppress the people who dared to make revolution. The other was to wave the spiritual shackles and use the doctrines of Confucius and Mencius to hoodwink and control the people. When Confucius was the Minister of Crime of the State of Lu, he clearly stipulated in writing that people were not permitted to "have a thorough understanding of changes of the present and the past." He did not permit people to propagate the doctrine of reform and did not permit people to criticize the phenomena of corruption in the system of slavery. For the sake of pushing the reactionary thought, "The people may be made to follow a path of action, but they may not be made to understand it," Tung Chung-shu, a faithful disciple of Confucius, put forward the fallacious proposal for "banning all schools of thought and honoring solely Confucian teachings." Chiang Kai-shek, that merciless autocrat and public enemy, played up Confucius as "the quintessence of human relations for all ages," described the revolutionary truths as "floods and wild beasts" and "heresies," and desperately tried to seal them off. However, the masses of people cannot be hoodwinked or duped. The slave and peasant uprisings in the history of China as well as the contemporary revolutions of the proletariat have fully shown that social development is irresistible and revolutionary truths can never be sealed off. In the practice of the three great revolutionary movements, the masses of the people are most capable of distinguishing between black and white, right and wrong and of discerning what is truth. Every revolutionary struggle of the people in the history of China criticized Confucius and opposed the Confucian school. In spite of the vain attempts of Chiang Kai-shek to use the doctrines of Confucius and Mencius to seal off the revolutionary truths, the conflagration of revolution still raged over the land and drove him onto an island. In spite of the attempts of Lin Piao to use the doctrines of Confucius and Mencius to tamper with Marxism-Leninism, he was finally seen through by the revolutionary people and consigned to the garbage heap of history. All reactionaries who go against the current of history are bound to be toppled by the people. This is the law governing the development of history.

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Shanghai Textile Workers and Cadres Criticize Lin Piao, Confucius

(NCNA-English Shanghai, March 4, 1974)

workers and cadres of the shanghai no. 17 textile mill recently condemned lin piao for opposing the great proletarian cultural revolution and attempting to restore capitalism through his use of the doctrines of confucius and mencius. they came to see more clearly that the cultural revolution "is absolutely necessary and most timely".

they have waged heroic struggles in defence of chairman mao's revolutionary line during the cultural revolution. they recently held special meetings criticizing lin piao and confucius centred on defending the fruits of the cultural revolution. in their criticism, the workers pointed out that after the party held its ninth national congress when the cultural revolution had won great victories, lin piao and a diehard follower wrote from october 1969 to january 1970 four scrolls reading "restrain oneself and restore the rites", confucius' reactionary programme for restoring the slave system of the chou dynasty. this showed the wolfish ambition of lin piao and company who were anxious to subvert the dictatorship of the proletariat and hostile to the cultural revolution.

in their speeches, veteran worker hsia kuei-pao and new worker-cadre liu jung-ken recalled the course of the cultural revolution. they quoted chairman mao's teaching: "the great proletarian cultural revolution is in essence a great political revolution carried out under the conditions of socialism by the proletariat against the bourgeoisie and all other exploiting classes; it is a continuation of the prolonged struggle waged by the chinese communist party and the masses of revolutionary people under its leadership against the kuomintang reactionaries, a continuation of the class struggle between the proletariat and the bourgeoisie."

in the early stage of the cultural revolution, lin piao tried to change the nature of the revolution and lead it astray; before the party's ninth national congress in 1969, he ganged up with chen po-ta in peddling the theory of productive forces in an attempt to put this revisionist trash into the political report to the congress and oppose continuing the revolution under the dictatorship of the proletariat. in their counter-revolutionary armed coup d'etat "outline of project '571'" dished up in march 1971, they used the most vicious language openly to attack the cultural revolution

and the dictatorship of the proletariat, saying that they would wage "a new struggle to seize power" from the proletariat, namely, stage a counter-revolutionary restoration.

young bench worker wang fu-lin said: "two thousand years ago, when the slaves rose in revolt and the slave system was breaking down and the feudal system was emerging, confucius clamoured: 'right principles throughout the country are absent' and 'the rites are lost and music ruined'. two thousand years later, lin piao slandered the excellent situation of prosperity everywhere since the beginning of the clutural revolution as 'impending crises everywhere' and 'stagnant'. these were nothing but the plaintive wails of the overthrown classes. what the enemy opposes is a good thing and not bad. this shows that the great proletarian cultural revolution has won tremendous victories."

workers and cadres all said that under the leadership of the party central committee headed by chairman mao, the people of the whole country had smashed the two bourgeois headquarters having as their ringleaders liu shao-chi and lin piao and smashed their schemes to change the party's basic line and restore capitalism. profound criticism of lin piao's and liu shao-chi's revisionist lines advanced work in various fields along the correct line. the dictatorship of the proletariat had been consolidated.

this is also the case at the no. 17 textile mill. chairman mao's revolutionary line has taken deeper root in people's hearts. cadres from party branch secretary upward have all studied the works assigned by the central committee of marx, engels, lenin and stalin and chairman mao's philosophical works. the study of such works is now common among the masses. the communists face the world and brave the storm and have raised their consciousness of continuing the revolution under the dictatorship of the proletariat. the party organization has admitted 232 outstanding people and strengthened the fighting party organization. veteran cadres have been tempered and new ones are maturing. leading bodies at various levels are composed of old, middle-aged and young people who unite in their work and are full of vigour and vitality. the tremendous achievements scored during the cultural revolution are many.

the workers and cadres expressed their determination to deepen the criticism of lin piao and confucius and consolidate and develop the fruits of the cultural revolution and continue to push forward the revolutionary cause of the proletariat.

veteran worker chang wan-cheng said: "before the cultural revolution, 'material incentives' were applied as a result of interference by the revisionist line, as

if what we workers want in making revolution is a little money. during the cultural revolution, we have rejected revisionist trash and become the real masters of the mill. there are no bounds of our enthusiasm for grasping revolution and promoting production." wang hsiao-hsien, a leading member of the production group under th mill revolutionary committee, said: "the mill is now carrying out the correct line, and production increases year by year. cotton yarn output per thousand spindles per hour has reached a record of 45 kilograms, as compared with 38 in 1965, and the quality of yarn and cloth has improved. the workers have made more than 430 technical innovations by daring to make new things. all this shows that "the great proletarian cultural revolution is a powerful motive force for the development of the social productive forces in our country."

many new socialist things have emerged in the mill during the cultural revolution. for instance, large numbers of new worker-cadres have come to the fore. workers have entered the superstructure to lead the task of struggle-criticism-transformation. they take part in managing the mill and have the chance to study in colleges and run a "july 21 workers' university". worker-doctors have been trained. a good number of workers' children have gone to settle in the countryside after finishing school. the workers use these inspiring facts to refute lin piao's attacks on the cultural revolution. woman worker wang ching-fang said: "a great revolutionary storm is sure to bring old things to an end and give rise to new ones. lin piao and confucius, representatives of reactionary classes, hated revolution and slandered new revolutionary things and tried to strangle them. this is the nature of reactionary classes that never changes. but in the end, they perish with the old things."

to deepen their criticism of lin piao and confucius, the workers and cadres of this shanghai textile mill have repeatedly studied chairman mao's teachings on the protracted and complex nature of class struggle and come to see more clearly that the tremendous victories of the great proletarian cultural revolution were achieved through acute struggle and that consolidation and development of the victories will still require acute struggles. many workers and cadres said that lin piao had used the doctrines of confucius and mencius as a reactionary ideological weapon for attempting to restore capitalism. this showed that on the political and ideological fronts, the struggle between the proletariat and exploiting classes is protracted. the workers and cadres pledged to bear firmly in mind the party's basic line, dare to go against the tide, adhere to making revolution, oppose restoration and carry the revolution under the dictatorship of the proletariat through to the end.

Well-Known Educated Young Woman in Chinese Countryside
Criticizes Lin Piao and Confucius

(NCNA-English Peking, March 4, 1974)

hsing yen-tzu, an educated young woman, one of the first to settle in the countryside, in a frontpage "kwangming daily" article refutes the reactionary fallacy of lin piao who played up confucian doctrines of contempt for educated young people's going to the countryside to integrate themselves with the peasants.

she points out that lin piao's sinister intention was to mislead the educated young people onto the road of divorcing themselves from workers and peasants, from productive labour and proletarian politics for his purpose of creating intellectual aristocrats who would serve him in restoring capitalism.

hsing yen-tzu returned to her village when she finisned primary school in 1958. she is now a vice-chairman of the tachungchuang people's commune in hopei province's paoti county. she was elected a member of the tenth central committee of the chinese communist party last year.

she writes: the struggle between the proletariat and the exploiting classes to win over the younger generation focuses on the question of whether to support or oppose educated young people's taking the road of integrating themselves with the workers and peasants. standing for retrogression and against transformation, confucius propagated with all his effort the notion "he who excels in learning can be an official," and "in farming there is hunger, in learning there is official emolument." lin piao, a faithful disciple of confucius, also said: "studying well brings a ten-thousand-fold profit on a small investment", and attacked educated young people's settling in the countryside as a "disguised form of reform through forced labour."

although more than two thousand years apart, confucius and lin piao shared the same reactionary ideas of looking down upon manual labour, hating the labouring people and counter-posing manual and mental labour. they intended to train intellectual aristocrats who would work for their restorationist aims.

"we study not to seek fame, still less to become an overlord," she says. "we study to make revolution and serve the people well as ordinary workers."

more than eight million educated young people have gone to settle in the countryside during the great

proletarian cultural revolution, she writes. the vast countryside has plenty of room for educated young people to develop their talents to the full. the poor and lower-middle peasants are good teachers. there is an inexhaustible reservoir of knowledge in the countryside where one always finds so much to learn and do.

my own experience of the past dozen years, hsing yen-tzu says, tells me that only by persisting in working in the rural areas for a long time and merging with the poor and lower-middle peasants can we really shift our stand to the side of the workers and peasants and solve fundamentally the questions of whom to hate and whom to love and serve. we must take part in the three revolutionary movements of class struggle, the struggle for production and scientific experiment and persist in collective productive labour to remould our subjective world while transforming the objective world, and become new-type peasants with socialist consciousness and culture. we must persist in the revolution in the realm of ideology and dare to break with traditional ideas. that is how we will continue the revolution under the dictatorship of the proletariat. we must take the road of integrating with the workers and peasants and temper ourselves into successors to the revolutionary cause of the proletariat.

more and more educated young people are going to settle in the countryside. this is a great social transformation and a battle against the age-old, decadent ideas of the exploiting classes and a heavy blow to imperialism, revisionism and reaction. the renegade and traitor lin piao brandished the tattered flag of the doctrines of confucius and mencius and viciously attacked this great socialist revolution. he wanted to strangle this new socialist thing and sabotage chairman mao's important strategic plan for preventing revisionism and bringing up successors to the revolutionary cause of the proletariat.

the representatives of all reactionary ruling classes in history kept educated young people isolated from the labouring people because they despised labour and the labouring people. confucius and mencius clamoured "those who work with their minds govern, those who work with their hands are governed", and "what the superior man knows is righteousness; what the inferior man knows is gain." lin piao abused the working people as ignorant "rabble". it seems as if they, the "geniuses", were the "saviours" of mankind. without them, it would seem the globe would stop turning and mankind would cease to exist.

the article quotes chairman mao's teachings: "the people, and the people alone, are the motive force in the making of world history." and "the masses are the real heroes".

history proves that labour creates the world and mankind. the chinese working people have in the 25 years since

liberation followed chairman mao's teaching of "self-reliance and arduous struggle" by daring to think and act and doing away with fetishes and superstitions to emancipate the mind. they successfully orbited man-made earth satellites, opened the taching oilfield, built the yangtze river bridges and created high-yield land in the tachai brigade, and other things. which of these brilliant achievements was not made by the working people?

we should learn from the poor and lower-middle peasants who have a firm and clear-cut class stand, high moral standards and rich experience. lin piao and confucius were both reactionaries who tried to turn back the wheel of history.

the article says in conclusion: the present nation-wide movement launched and led by our great leader chairman mao to criticize lin piao and confucius is a serious class struggle, a battle against the reactionary doctrines of confucius and mencius and traditional concepts. we educated young people will not disappoint chairman mao and the party central committee who have placed great hopes on us. we will take an active part in this great political struggle, display the revolutionary spirit of going against the tide, dare to break with tradition, keep to the correct orientation of going to settle in the countryside, and carry the struggle to criticize lin piao and confucius through to the end.

CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

"Subdue One's Self and Return to Propriety" Is Lin Piao's Black Banner for Carrying Out Counter-Revolutionary Restoration

by

the Party branch of a certain company of the PLA

(Peking Jen-min Jih-pao, February 12, 1974)

The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao was a loyal disciple of Confucius. Imitating Confucius and using "subdue one's self and return to propriety" as the creed to carry out counter-revolutionary restoration, he again and again advocated, "Of all things, this is the most important: to subdue one's self and return to propriety." He described "subdue one's self and return to propriety" as the most important of all things. This fully exposed that his counter-revolutionary ambition to overthrow the dictatorship of the proletariat and to restore capitalism was so urgent that there was no time for waiting.

"To subdue one's self and return to propriety" was a political program for restoring the system of slavery concocted by Confucius more than 2,000 years ago. It was a period of great social changes in the history of China, a period of transition from the slavery system to feudalism. The resistance of the slaves and the struggle of the newly emerging landlord class with the slave-owning aristocracy for power led to the disintegration of the decadent slavery system. Confucius stubbornly took the stand of the reactionary slave-owner class, flaunted the black banner of "subduing one's self and returning to propriety" and ran around to appeal for support. He vainly attempted to restore the slavery system of Western Chou according to the rites of Chou and to let the reactionary slave-owner classes ride roughshod once again over the people. More than 2,000 years afterward, Lin Piao unfurled the black banner of "subduing one's self and returning to propriety" for subverting the dictatorship of the proletariat, and restoring capitalism. With one wanting to "return to propriety" and the other calling for restoration, the two were actually two monks of the same temple, two trumpets playing the same tune and two different eras taking the same road. Both were seeking restoration, dreaming of changing the political climate and going backward.

Both Confucius and Lin Piao talked about "subduing one's self." They played with the tactic of a counter-revolutionary double-dealer in a vain attempt to attain the aim of restoration.

According to what Confucius taught, "subduing one's self" meant making people subdue their desires and restrain their own actions according to the "rites of Chou" under the slavery system. This meant that the laboring people should submit to their lords and be slaves for thousands of generations, behave themselves and tamely submit to the rule and oppression of the slave owners. As for the slave-owners, Confucius also wanted them to "subdue themselves," he

never meant to require them to subdue their counter-revolutionary desires. Their desire to ruthlessly exploit and oppress the slaves could not be subdued. Confucius wanted reactionary slave-owner classes to unite as one to suppress the slaves' resistance. Confucius, who always talked about "benevolence, righteousness and virtue," and again and again emphasized the need to "subdue one's self," immediately killed the reformist Shao Cheng Mao once he became Acting Prime Minister. In this respect, Confucius ceased to be dignified, but was murderous.

This counter-revolutionary and double-leader Lin Piao talked of nice things all the time but left no bad deed undone. Under the conditions of proletarian dictatorship, and the strong pressure of the people's revolution, his preaching of "subduing one's self" was an imitation of Confucius' "Want of forbearance in small matters confounds great plans." He carefully studied and perfected the art of "concealment" and "forbearance" so that he could deceive people with false appearance and cover up the true features of counter-revolution. He copied the poem--"Forced to lodge for a time in a tiger's lair; the hero was alarmed when his ambitions were laid bare. Using the thunderclap to cover his panic, he rose to the occasion clever and quick"--from The Romance of the Three Kingdoms, and hung it up in his home for use as a motto. He changed the words "forced to lodge" in the original poem to "lodging." This vividly revealed the real countenance of this bourgeois careerist, conspirator, counter-revolutionary and double-dealer. He was like a wild beast hidden in the jungle waiting for the right hour to come out to devour people. From the "Outline of Project '571'" which he concocted and his vain attempt to assassinate our great leader Chairman Mao, we can see his counter-revolutionary malicious designs.

"The Communist Manifesto" points out: "All class struggles are political struggles." Renegade and traitor Lin Piao imitated Confucius and took "subduing one's self and returning to propriety" as the most important of all things. This completely exposed his urgent desire to set up hereditary dynasty of the Lin family. For the sake of "returning to propriety," Confucius advocated so-called "rectification of names," saying, "If names be not correct, language is not in accordance with the truth of things. If language is not in accordance with the truth of things, affairs cannot be carried on to success." Lin Piao also talked nonsense saying, "If the state has no head, there will be no right titles and words will not be proper." However, proper language and success in affairs definitely do not rest with the "rectification of names." The key link rests with the line. If the line is correct, then language would be in accordance with the truth of things and affairs can be carried on to success. The masses of the people will definitely not listen to the counter-revolutionary revisionist line carried out by Lin Piao and his words, and his counter-revolutionary deeds will definitely be firmly opposed and forcefully attacked by them.

No matter whether a revolutionary class or a counter-revolutionary class is involved, in order to carry out a struggle for power, it must organize its own class forces. For the sake of overthrowing the proletarian dictatorship, Lin Piao took over from Confucius the reactionary organizational line of "putting into office all those who have fallen into obscurity" and clamored for "granting political emancipation to all" those landlords, rich peasants, reactionaries, bad people, rightists and all other counter-revolutionaries that had already been toppled.

Our great leader Chairman Mao teaches us: "A people's state is for the protection of the people." "To the antagonistic classes, it is an oppressive tool, which stands for violence and is not any 'benevolent' thing." Under the conditions of proletarian dictatorship, those landlords, rich peasants, reactionaries, bad people, rightists, renegades, enemy agents and diehard capitalist-roaders who have not been adequately reformed are the people's enemies, and must exercise dictatorship on them. In order to carry out counter-revolutionary restoration, Lin Piao went so far as to join and serve socialist imperialism in a vain hope to turn the socialist state under the dictatorship of the proletariat into a fascist dynasty under the rule of the Lin family, with himself serving as the son emperor under the Soviet revisionists' "nuclear umbrella." If Lin Piao's plot materialized, millions of people would die and the laboring people would have to work like draft animals all over again. We certainly must oppose restoration and retrogression, insist on revolution and marching forward, consolidate the dictatorship of the proletariat, guard against capitalist restoration and thoroughly shatter the restoration plot of the class enemy.

It is by no means coincidental that Lin Piao took Confucius' "to subdue one's self and return to propriety" as a counter-revolutionary restoration program. This is because his reactionary pattern of thinking and his counter-revolutionary class stand were the same as those of Confucius. They both adopted idealist transcendentalism as their ideological weapon. Confucius advocated that "heaven produced the virtue that is in me" and disguised himself as a "genius" "born with knowledge." Lin Piao unabashedly bragged: "My brain is good," and "especially nimble." He analogized himself to a "heavenly horse" and "the most exalted." He thought that the masses of the people are gangs of hooligans and fools fit only for enslavement as slaves. If they wanted to rebel or to come to power, they would act against the way of heaven. Only he was a "distinguished person" "by birth" and a born ruler. This was the root cause of his reactionary thought in advocating "subdue one's self and return to propriety," and carrying out counter-revolutionary restoration. Although Lin Piao and Confucius lived in two different eras, they both took the stand of the reactionary class on the decline: Confucius represented the slave-owners class on the decline, while Lin Piao represented the toppled landlord and bourgeois classes. In actual class struggle, the class enemy dreamt of restoration and changing the political climate. They even wildly cried that "when the time comes, we shall first destroy the Party and then the CYL." We can see that Lin Piao's counter-revolutionary restoration and the aspiration of the toppled class enemies are the same. This is the class root cause of his imitating Confucius' "to subdue one's self and to return to propriety," and of his plot to restore capitalism.

History always goes forward. "Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or ancient times, in China or elsewhere." In order to restore the slavery system, Confucius spent several decades in making appeals but his efforts were made in vain, and he finally brought his granite-like brain to see god. In history, those who used the doctrines of Confucius and Mencius as brickbats and those reactionaries who attempted to turn back the wheel of history had all ended up in ignominious failure. Lin Piao was no exception. He imitated Confucius in "subduing one's self and returning to propriety," vainly attempted to curb the progress of history and turn back the wheel of history, and to practice

fascist dictatorship "come and go alone," and act tyranically in China. But this "heavenly horse" was crashed to death in Mongolia's Undur Khan. He "went alone" but he could not come alone again.

Lin Piao is dead. But in the historical period of socialism, the struggle between the two classes and the two lines, between retrogression and counter-retrogression, between restoration and counter-restoration is of a long-term nature. The rotten and stinking reactionary thinking of the bourgeois is still poisoning us. All the reactionary classes in society would still use such a wornout weapon as the doctrine of Confucius and Mencius to oppose the socialist newborn things and to attack the proletariat in the realms of ideology, culture, education, etc. The toppled reactionaries have still not given up hope yet. Although they outwardly pretend to be honest, they at all times dream of restoration and yearn for a change in political climate. We must understand deeply that class struggle in the historical period of socialism is of a long-term nature and is complicated. We must firmly bear in mind the Party's basic line. We must maintain a high degree of revolutionary vigilance. We must diligently study Marxism-Leninism-Mao Tse-tung's thought, penetratingly launch the movement for criticizing Lin Piao and Confucius, and carry this socialist revolution in the superstructure through to the end.

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SHANSI OPERA

Jen-min Jih-pao Article Criticizes Shansi Opera "San Shang Tao Feng"

(NCNA-English Peking, March 3, 1974)

the shansi opera "san shang tao feng (thrice ascending mount peach)" is a very poisonous weed that negates the great proletarian cultural revolution and tries to reverse the verdict on the renegade liu shao-chi's counter-revolutionary revisionist line, says an article by chu lan in the "people's daily" of february 28.

written collectively by the writing group of the cultural bureau of shansi province, the opera centres on the sale by hsingling brigade of a certain commune of a sick horse as healthy to taofeng (mount peach) brigade. on discovering this, the party branch secretary of hsingling brigade goes up mount peach three times to return the money and apologize.

a summary of the "people's daily" article follows:

the situation in literature and art is excellent and thriving, as on other fronts. guided by chairman mao's proletarian revolutionary line on literature and art and paced by the model revolutionary theatrical works, mass revolutionary creative activities are developing vigorously and a growing number of good and fairly good works are appearing. the workers, peasants and soldiers warmly welcome and encourage such works. the recent north china region theatrical festival in peking reflected these vigorous developments. it was a new victory for chairman mao's revolutionary line on literature and art. but things never advance tranquilly on the literary and art front. as a tool in class struggle, literature and art sensitively reflects the political struggles in society. it is therefore not surprising that a poisonous weed should emerge despite the excellent situation.

the appearance of "thrice ascending mount peach" is a reflection of class struggle and the struggle between the two lines in literature and art. the political background of this opera shows that it attempted to reverse the verdict on liu shao-chi. liu shao-chi in the early 1960's pushed a reactionary bourgeois line to sabotage the socialist education movement that was sweeping vast rural areas. "left" in form but right in essence, this line was designed to suppress the masses and protect monsters and demons. liu shao-chi sent his wife, wang kuang-mei, to the taoyuan (peach garden) production brigade in funing county of hopei province where she carried out restorationist activities under the name of "four cleans" (i.e. the socialist education movement) and dished up the "taoyuan experience" to counter chairman mao's revolutionary line. wang kuang-mei declared arrogantly: "the whole country is learning

from tachai. taoyuan must surpass tachai politically so that the whole country has to learn from taoyuan as well." the aim was to counter tachai with taoyuan and substitute liu shao-chi's counter-revolutionary revisionist line for chairman mao's correct line. these sinister activities were thoroughly criticized by the party central committee headed by chairman mao. liu shao-chi and company were not reconciled to their failure but put up a last-ditch struggle. when wang kuang-mei was finally compelled to withdraw from taoyuan, she left behind a "consolidation group" and sent a big red horse to taoyuan in a bid to hold her ground. she gave a talk in the auditorium of the former federation of literary and art circles to encourage them to glorify her through literary and art forms.

it was against this historical and political background that a wave of propaganda centring on the reportage "a horse" and the story "thrice going down to sangyuan (mulberry garden) to buy back the horse" began to appear in the summer of 1965 in mass media then controlled by the former propaganda department of the party central committee. the "four villains" headed by chou yang and their followers beat the big drums. the literary and art circles then dominated by the counter-revolutionary revisionist line on literature and art kept up a steady flow of reportage, illustrated books, documentary films and stage works in various opera and folk art forms based on the story "a horse". closely following the footsteps of chou yang and company, the "huohua (spark)", a drama publication in shansi province, issued as the first item in its january 1966 number the script of a full-length shansi opera "thrice going down to taoyuan (peach garden)", an adaptation from the reportage. note that the name of the place in the reportage is sangyuan, but in the script it was deliberately changed to taoyuan. the opera used the reactionary "spirit of taoyuan" to counter chairman mao's great call "in agriculture, learn from tachai." the creators of the opera racked their brains to introduce into the opera a woman county head named wang, lest the audience fail to understand its political intention. and they had her explain explicitly that the opera's theme was to extoll the "taoyuan experience". the opera was another "monument" on the stage to glorify liu shao-chi and wang kuang-mei.

during the cultural revolution the opera "thrice going down to peach garden" was condemned by the revolutionary masses. this "monument" was pulled down and smashed. now, eight years later, it is renamed "thrice ascending mount peach" and presented on the stage again. the smashed "monument" was restored. this is real class struggle exclamation the theme in "thrice going down to peach garden" and "thrice ascending mount peach" is not altered nor were the plot or the relations among the central characters.

viewed from the political content presented by "thrice ascending mount peach", it aims to reverse the correct verdict on liu shao-chi and the counter-revolutionary revisionist line pushed by him and by lin piao."

first, "thrice ascending mount peach" follows the theory of "the dying out of class struggle" of liu shao-chi and lin piao and opposes the party's basic line.

the party's basic line tells us: socialist society covers a considerably long historical period. throughout this historical period, there are classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social-imperialism.

the opera "thrice ascending mount peach" in a hundred and one ways covers up the class contradictions and class struggle in the period of socialism and strives to "combine two into one" -- the bourgeoisie and the proletariat and capitalism and socialism. former poor and lower-middle peasants and party members of hsingling production brigade neither hit back nor struggle against lao liu, representative of the rural capitalist forces. the opera also prettifies lao liu as a person who intends "to do good things" for the collective. the opera does not present the party members and masses struggling against li yung-kuang, head of hsingling brigade who is an agent inside the party of the rural capitalist forces. instead it shifts the blame from him, describes the nature of his mistake as "selfish departmentalism", praises him and deliberately evades the sharp, fierce two-line struggle.

in this opera there are no class contradictions, no class struggle and no struggle between the two lines. you are good, i am good and everybody is good. it is indeed "a kingdom of gentlemen" where everybody shows "loyalty and forbearance" and "courtesy and deference" exclamation this "kingdom of gentlemen" is none other than the kingdom of the dictatorship of the bourgeoisie which liu shao-chi and wang kuang-mei once established in taoyuan and where the landlords, rich peasants, counter-revolutionaries, bad elements and rightists resumed power and the working people were again oppressed.

second, the creators of "thrice ascending mount peach" frantically preach the doctrines of confucius and mencius peddled by liu shao-chi and lin piao and pass off the ideology of the exploiting classes as the communist style and proletarian ideology. style is an ideological form and a product of objective practice. in class society style has class character. the style of courtesy and deference without distinction between classes and

lines as "thrice ascending mount peach" peddled does not at all represent proletarian ideology, but that of the exploiting classes. ching lan, a principal character personifying the "style", is a typical example of one who acts upon the doctrines of confucius and mencius. throughout the opera she goes to and fro between the brigades busy making up for past errors. she is a political philistine who pays attention only to the horse to the neglect of the enemy, to trifles to the neglect of major issues. passing off such a character as a successor to the revolutionary cause of the proletariat is to urge people to learn from ching lan, to be devout disciples of the doctrines of confucius and mencius so as to push their counter-revolutionary political line of "returning to the rites", namely, restoring capitalism.

third, using the base trick of insinuation, the opera employs the counter-revolutionary phraseology of liu shao-chi and lin piao and slanders the socialist system and vilifies chairman mao's revolutionary line. it compares the socialist cause to a horse and insinuates that the socialist cause suffers "a brain illness", warns that "it cannot be made to gallop" and clamours that "a lesson should be drawn". like liu shao-chi and lin piao, the creators of the opera stand on the side of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists, curse the party's correct line and call for capitalist restoration.

"the use of the novel for anti-party activity is quite an invention." experience in class struggle tells us that every great revolutionary movement is invariably followed by a fierce struggle between restoration and opposition to restoration, between retrogression and opposition to retrogression. no overthrown exploiting classes ever take their defeat lying down. they invariably make desperate efforts to recover their lost "paradise". a very common form of their restorationist activity is the use of literature and art to reverse the verdict on the representatives of the exploiting classes who have been overthrown. in the early 1960's someone dished up the opera "hai jui dismissed from office" which tried to reverse the verdict on peng teh-huai; and now the opera "thrice ascending mount peach" tries to reverse the verdict on liu shao-chi. this is a vivid example of a law of class struggle.

the appearance of "thrice ascending mount peach" proves that the struggle between the proletariat and the bourgeoisie throughout the historical period of socialism is protracted, has many twists and turns and is at times very acute. no matter that the revolutionary class gives advance warning and tells the enemy what its basic strategy is, the enemy invariably seeks the opportunity to show itself and make attacks. class struggle exists objectively and independent of man's will. the opera shows that the struggle on the literary and art front always reflects class struggle and the struggle between the two lines on the political front.

MEDICAL CARE FOR WORKERS

Factory Health Station in Tientsin

(NCNA-English Tientsin, March 3, 1974)

the health station of the tientsin knitwear mill in north china has 38 medical workers who go to workshops and workers' living quarters regularly to spread hygienic knowledge and give treatment. the incidence of influenza, dysentery, arthritis and some other epidemic diseases has dropped remarkably.

veteran worker ma shu-sen recalled that he, as a child labourer in the mill, ran a high fever one day before liberation and could not go on working. the foreman flogged him with a leather whip and forced him to work. ma shu-sen said: "formerly, when a worker got ill he could not afford medical treatment." this knitwear mill had no doctor in attendance then. when the capitalist saw there was no possibility of squeezing profit from a worker, he fired him. many workers died of hunger and illness on the streets.

the party and the government since liberation have paid great attention to workers' health. the mill established its health station in 1953 with just a few medical workers. medical equipment has been increased and the medical workers have improved their skill and increased in number. the laboratory can now analyze liver function and erythrocyte (red blood corpuscle) sedimentation rate and do streptococcal antigen o agglutination test as against only a few simple tests in the past. the station now has a herbal dispensary that prepares more than 20 herbal medicines and a dozen herbal mixtures. a short time ago the health station added an x-ray room to give the workers regular physical check-ups.

the medical personnel, tempered in the great proletarian cultural revolution, are sharing their skills. doctors trained in western medicine are learning from doctors trained in traditional chinese medicine, and physicians are learning to do surgery. many have learned acupuncture treatment and can handle dispensary work. the station invites experienced doctors to give lectures or sends its personnel to other health units for advanced training. now many doctors can give combined western and traditional chinese treatment.

in line with the principle of "putting prevention first", the station gives all the workers general physical check-ups and keep case histories so that it can deal with recurrent diseases promptly. doctors visit the patients and give them follow-up examinations at regular intervals.

special attention is given to occupational diseases. at the station's suggestions, the mill leadership has constantly improved working conditions. the ceilings of workshop buildings have been raised, more ventilators installed and the density of benzene in the air in the dyeing and printing shops has been lowered. measures have been taken to protect workers in contact with lead and they get regular check-ups.

half the 4,000 workers in the mill are women. the gynaecology section, one of the ten in the station, gives them regular check-ups. gynaecologists also advise on planned parenthood and distribute contraceptives free of charge.

doctors often make home calls on their day off. an old worker with high blood pressure had to take a complete rest. a young doctor went in his off-duty hours to treat the patient for more than one year. the patient has improved.

the selfless work of the doctors is praised by the workers who wrote them over thirty letters last year citing them as "bethune-type good doctors".

PLA MEDICAL UNITS

PLA Medical Unit on Tibetan Plateau

(NCNA-English Lhasa, March 4, 1974)

a people's liberation army medical unit has handled 60,000 calls since it came to the tibetan plateau in 1969. in an effort to implement chairman mao's revolutionary line in medical and health work, this unit has overcome numerous difficulties and tried by all means to serve the people.

the staff has scaled snow-capped mountains and ventured into forests with camping equipment and ration bags and collected 1,500 varieties of medicinal herbs. they make some 3,000 kinds of preparations, enough for their own supply with some surplus for local medical institutions.

the army doctors have run three classes to train "barefoot doctors" for the tibetan people. they take trainees on their medical tours of villages and hamlets for clinical experience. now the county health centre and district clinics under it, and the people's communes and production brigades have "barefoot doctors" trained by the unit, who handle common diseases and complicated cases as well. some of them have cured deaf-mutes and paralyzed patients.

dojidandrub, a tailor in his sixties, lost his eyesight more than thirty years ago. he was unable to get any medical assistance in the days of reactionary rule. treatment by this medical unit restored his eyesight, and he can do needlework again.

the life of sonaqyangjim, a poor peasant, was in danger from hemorrhage after a still-birth. the medical staff operated on her and brought her to health in one month. she can do farm work now.

PETROLEUM REFINERIES

Northeast China Petroleum Refinery Taps Production Potential

(NCNA-English Shenyang, March 3, 1974)

technical innovations are boosting production in the fushun no. 1 petroleum refinery in liaoning province, one of china's biggest petroleum refineries. the crude oil refining capacity last year was treble that in 1964 before the great proletarian cultural revolution without any equipment or manpower being added.

"this is due to the cultural revolution," said tai shu-chin, vice-chairman of the refinery revolutionary committee. "influenced by liu shao-chi's revisionist line before, the refinery leaders depended on a few experts instead of the enthusiasm and creativeness of the workers to run the enterprise. as a result, production developed slowly. the cultural revolution helped them see that relying on the masses and bringing their socialist enthusiasm into play is the basic experience in building socialism in accordance with chairman mao's revolutionary line. they went among the workers and with them began to study the party's line and policies. working alongside the workers, they were able to pinpoint and solve problems arising in production and made achievements in grasping revolution and promoting production."

the refinery dated from the 1930's and the work processes were backward. the normal and reduced pressure distillation unit of the cracking tower was the only single-process refining unit and had an annual capacity of 300,000 tons. the refining capacity was doubled after several improvements before the cultural revolution. the plant failed to improve it further in 1964 although the state allocated nearly two million yuan. this gave rise to the view that the refining capacity could not be raised further.

the criticism of liu shao-chi's revisionist line during the cultural revolution fired the workers with greater socialist enthusiasm. they proposed in 1970 improving the normal and reduced distillation unit. the leadership supported their proposals and collected more opinions. the key to increasing refining capacity was to raise the capacity of the heating furnace. led by the refinery party committee the workers collected 28,000 data after repeated measurements and calculations and finished the technical transformation blueprint in just 13 days.

in order to improve the heating furnace quickly, the workers who were assigned to dismantle the hot furnace took safety measures and began the job only six hours instead of the usual 48 hours, after the furnace stopped operation. they cooperated to finish dismantling the furnace in just six hours. the workers then made the improvements in eight days and nights of hard work. the refining capacity of the unit went up 47 per cent.

tai shu-chin said: "the two attempts to make improvements, before and during the cultural revolution, showed that the correctness or incorrectness of the political line decides everything. we succeed if we act in accordance with chairman mao's revolutionary line."

the gigantic refining still which recovers vaporized hydrocarbons needed two tons of fuel oil and much water, electricity and steam to recover one ton of vaporized hydrocarbons. production costs exceeded output value. the improvement of the distillation unit helped these workshop directors see the masses as the real heroes. they asked workers for ideas to transform the still. in six months the workers succeeded in re-building the still into one with an annual refining capacity of two million tons of vaporized hydrocarbons.

the refinery's foreign-made boilers, dating from the 1930's, had a low thermal efficiency and steam output. with the support of the refinery party committee, the workers raised over 380 suggestions for improving them in a very short time. the party committee pooled the best ones and the boilers were improved in two months. steam output per hour was 2.5 times the designed capacity and the thermal efficiency rose from 87 to 93 per cent. the workers kept to the policy of self-reliance in technical transformation. in 1970, the refinery was assigned to build a big unit with a yearly-capacity of 15,000 tons of special lubricants. it was to be given 10 million yuan in appropriations and 1,500 tons of rolled steel. the refinery leaders then mobilized the workers to tap the potential of the existing equipment and transform the outmoded machines in the refinery. the big unit was built and put into production in just six months. as against the year originally scheduled. this also saved the state rolled steel and investment.

FLOATING SCHOOL FOR BOATMEN'S CHILDREN

Floating School for East China Boatmen's Children

(NCNA-English Nanking, March 4, 1974)

a floating primary school has been established for children of an east china river port boatmen who ply rivers the year round.

well over 1,000 households of boatmen in the town of tingshu in yihsing county, kiangsu province, transport cargo and their families live on the boats and are always on the move.

the school has no fixed site. teachers and pupils travel with the convoys and have lessons on boats. while docked in port, they use the wharf for exercises and other activities. thanks to this new institution, 99 per cent of the boatmen's school-age children are now receiving primary school education.

the pupils of the school come from more than 600 boats. the school has assigned teachers to each of the 25 convoys which have school-age children with them, so that the children can study during the trip and stay with their families. every convoy has a leading group in charge of the revolution in education which consists of representatives of cadres, veteran boatmen, teachers and pupils.

children who travel with individual boats on long voyages are issued a special certificate which entitles them to attend lessons at schools in ports along the route, since the schedule of the trips cannot be fixed. after these pupils have attended lessons, the teachers write their remarks on the certificate to indicate the contents of the lessons or the progress made by the children so that they can continue their study at the next port. the floating school maintains regular contact with the schools along the major shipping routes of these boats. over the past few years, children travelling with such boats have taken lessons at schools in 56 cities and towns in kiangsu, chekiang and anhwei provinces and the municipality of shanghai. when the boats return to their home port, the floating school checks on the children's study during the voyages and help them carry on with their lessons.

since boats on short trips generally return to port at noon or dusk, the school runs day and evening classes near the moorings for the children to study together. it sets up temporary teaching centres when some of the boats are being overhauled, refuelled or loaded. the school also gives full-time classes for boatmen's children who stay with their relatives on shore.

the school teaches local shipping knowledge as well as the standard courses for primary schools so as to link its teaching with practical needs. students are organized to do a certain amount of physical labour appropriate to their years so that they can apply what they learn in class. many of them can now gauge currents and have other shipping skills.

teachers try to arrange for the students to learn swimming, climbing, marching and exercises, despite the mobile character of the school.

the school has 41 teachers, who are loyal to the party's educational cause. li wan-hung is a woman teacher in charge of a teaching point on shore. she shows great warmth toward the students, even there is only one in the class. whenever she finds a student who cannot come, she goes on board the boat and gives him or her individual tutoring. teacher ku ming-chih teaches 42 students on the convoy he serves. they range in age from six to seventeen. he divided them into four grades and then inclement weather makes it difficult for the students to come to him, he goes round to them. when the boats call at port to discharge goods, he collects the students in a sampan and take them ashore to begin his class before a small blackboard. he also helps the boatmen with their work whenever he finds time. the boatmen call him "our boatman".

the school has graduated more than 300 students over the past eight years. some of them went on studying at middle school elsewhere. some later joined the chinese people's liberation army. others have become cadres on the convoys, teachers, barefoot doctors or bookkeepers.

MACHINE BUILDING

Growing Machine-Building Center in Central China

(NCNA-English Chengchow, March 4, 1974)

central china's rising machine-building centre of loyang reports a threefold increase in gross industrial output in 1973 compared with 1965, the year before the great proletarian cultural revolution began.

industry was practically non-existent in this 3,000-year-old city before the founding of the people's republic. it had only a small power plant, a coal pit and a few handicraft workshops.

loyang-made tractors, ball-bearings, mining machinery and machine tools go to all parts of the country today. besides, the city has established iron and steel, rubber,

chemical, electronics, textile and pharmaceutical industries under the guidance of chairman mao's revolutionary line. in all, there are over 400 industrial enterprises producing more than 4,000 kinds of products.

loyang's big factories making tractors, ball-bearings, mining machinery and refractory material and a heat and power plant are located in the new chienhsi industrial district, which was once an area set aside for hunting by emperors and then remained a desolate waste for centuries.

construction of the tungfanghung tractor plant was started in october 1955. during the cultural revolution, the cadres and workers, breaking with conventions and emancipating their minds, improved technological processes and equipment, increased production and raised quality. output of tractors in 1973 was four times that in the peak year before the cultural revolution.

light industry and handicrafts have developed rapidly in recent years as a result of the soaring enthusiasm of city dwellers for socialist construction. the over 270 neighbourhood factories now turn out over 300 kinds of consumer and other manufactured goods.

industrial progress has brought radical changes in the city's appearance. its area has been expanded from 4.5 to 79 square kilometres since liberation. all the 160 kilometres of wide asphalt roads in the city were built after liberation. they are flanked by tall buildings and trees. more than 2,080,000 square metres of new housing have gone up, while before liberation the labouring people had to live in rickety sheds.

three reinforced concrete bridges now span the loho river that runs through loyang. before liberation there was only a pontoon bridge, and many pedestrians and vehicles had to be ferried across the river.

the city now has 37 hospitals and sanatoria, 19 cinemas and theatres, and five big markets. its 143 colleges and primary and middle schools enrol 110,000 students, 14 times the pre-liberation figure.

loyang was the capital of nine dynasties beginning in 770 b.c., and the labouring people left a rich cultural and artistic heritage, including the lungmen grottoes. however, many precious relics were stolen or damaged by imperialists and kuomintang reactionaries. the party and government have since liberation paid great attention to protecting the historical relics and restored many well-known ancient buildings and sites.

SPORTS

Shanghai Teenage Girl Cracks World Archery Record

(NCNA-English Kwangchow, March 4, 1974)

wang wen-chuan, a 17-year-old school girl from shanghai, has scored 342 points in the women's 30 metres single round archery event to imorove on the polish-held world record of 341 points. she made this record-breaking performance on february 19 at a friendly archery tournament here which was entered by sportsmen from different parts of the country.

the announcement of this inspiring news sent the spectators and competitors present into great jubilation. chen yuan-kao, chairman of the tournament organizing committee and vice-chairman of the physical culture and sports committee of kwangtung province, li shu-lan, the noted chinese woman archer who had improved world records on several occasions, and fu chia-hsin, coach of the shanghai archery team, went up to shake hands with wang wen-chuan cordially in congratulation to her excellent result.

wang wen-chuan is a pupil at shanghai's hsinpin middle school with slightly more than one year's experience in archery behind her. though young she has a lofty ideal and is determined to scale the world peaks in the sport of archery and win honour for the great socialist motherland. she is modest and diligent in study and trains hard to improve her skill.

on her arrival here for the tournament, she found it difficult to adapt herself to the overcast, cold and windy weather at the time. helped and encouraged by her comrades, she succeeded in overcoming the difficulties and producing top form. apart from the world record, she also improved on the listed national records in the women's 30 metres single and double round, 50 metres single and double round, 70 metres double round and the four-event total for both the single and double round events, thus winning the women' individual all-round title. the shanghai team made up of her and two other girls broke the national records in the all-round team total for both the single and double round events.

a relatively large contest in china, the recent friendly archery tournament drew 67 male and female entrants from shanghai, the inner mongolian autonomous region, the tibet autonomous region, and chinghai, shantung, liaoning and kwangtung provinces and the peking physical culture institute.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Australian Communist Party (M-L) Leaders Arrive in Peking

(NCNA-English Peking, March 4, 1974)

e.f. hill, chairman, and n. gallagher, vice-chairman, of the australian communist party (marxist-leninist), arrived here by air this evening for a visit to china at the invitation of the central committee of the communist party of china.

they were greeted at the airport by keng piao, member of the c.p.c. central committee and head of the international liaison department of the c.p.c. central committee, feng hsuan, member of the c.p.c. central committee and deputy head of the international liaison department, and leading members of departments concerned, including li hsiao-pai and tang kai.

lin tang, leading member of a department concerned under the international liaison department on the c.p.c. central committee, who went to kwangchow to greet comrades e.f. hill and n. gallagher, arrived on board the same plane.

CHINA AND KOREA

Vice Premier Li Hsien-nien Meets Korean Agricultural Delegation

(NCNA-English Peking, March 4, 1974)

li hsien-nien, vice-premier of the state council, this morning met and had a cordial and friendly conversation with the korean agricultural delegation led by kim pung jin, director of the general administrative bureau of state farms of the agricultural committee.

present at the meeting were hao chung-shih, chinese vice-minister of agriculture and forestry, and leading members of departments concerned, including ho chang-ming and ma ling.

li jae pil, charge d'affaires ad interim of the korean embassy in peking, was also present.

Korean Agricultural Delegation Leaves Peking for Home

(NCNA-English Peking, March 4, 1974)

the korean agricultural delegation led by kim pung jin, director of the general administrative bureau of state farms of the agricultural committee, wound up its friendly visit to china and left here for home by train this afternoon.

during its stay in china, the delegation toured hopei, liaoning, hunan and kwangtung provinces. it viewed rural people's communes and factories, and visited chairman mao's birthplace in shaoshan.

MALAYSIA

Malaysia Again Discovers Oil

(NCNA-English Peking, March 4, 1974)

oil has been discovered recently in an area 160 miles east of kuala trengganu on the east coast of malaysia, according to kuala lumpur reports.

malaysia announced last may an oil discovery in an area 150 miles beyond kuantan on the east coast.

CHINA AND NEPAL

New Nepalese Ambassador to China Presents Credentials to NPC Chairman Chu Teh

(NCNA-English Peking, March 4, 1974)

chhetra bikram rana, new ambassador extraordinary and plenipotentiary of the kingdom of nepal to the people's republic of china, this morning presented his credentials to chu teh, chairman of the standing committee of the national people's congress.

present on the occasion were han nien-lung, vice-minister of foreign affairs, lu wei-chao, director of the asian affairs department of the foreign ministry, chu chuan-hsien, deputy director of the protocol department of the foreign ministry, and y.k. silwal, first secretary of the royal nepalese embassy in peking, and other diplomatic officials of the embassy.

CHINA AND TANZANIA

Tanzanian President Julius K. Nyerere To Visit China

(NCNA-English Peking, March 4, 1974)

his excellency julius k. nyerere, president of the united republic of tanzania, will arrive in peking on march 24 for a state visit to china at the invitation of acting chairman of the people's republic of china tung pi-wu and premier of the state council chou en-lai.

CHINA AND TRINIDAD AND TOBAGO

Vice Premier Li Hsien-nien Meets Economic Delegation from Trinidad and Tobago

(NCNA-English Peking, March 4, 1974)

li hsien-nien, vice-premier of the state council, this morning met and had a friendly conversation with the economic delegation from trinidad and tobago with eugenio l. moore, chief economic adviser of the prime minister, as the leader.

present on the occasion were chen chieh, vice-minister of foreign trade, and leading members of departments concerned, including chen teh-ho, sun so-chang and chang hsing-chiao.

Economic Delegation from Trinidad and Tobago Leaves Peking

(NCNA-English Peking, March 4, 1974)

the economic delegation from trinidad and tobago led by eugenio l. moore, chief economic adviser of the prime minister, wound up its friendly visit to china and left peking by air today.

it was seen off at the airport by chen chieh, vice-minister of foreign trade, and leading members of departments concerned sun so-chang, pai cheng-chih and tung hua-min.

INTERNATIONAL CONFERENCES

Diplomatic Conference on 1949 Geneva Conventions Opens in Geneva

(NCNA-English Geneva, March 2, 1974)

the diplomatic conference on the reaffirmation and development of the four geneva conventions of 1949 on protecting the victims of war, which opened here on february 20, carried on debates from february 26 to march 1 on the participation in the conference of the provisional revolutionary government of the republic of south viet nam, the republic of guinea-bissau and the national liberation movements.

under the demand of the broad third world countries, resolutions were adopted at the sessions on inviting the republic of guinea-bissau to participate in the conference and inviting the national liberation movements recognized by regional intergovernmental organizations concerned to participate in the deliberations of the conference. those movements invited include the organizations of palestinian liberation and a dozen or so other national liberation organizations. the presence at the conference of the representives of the republic of guinea-bissau and a number of national liberation organizations was warmly welcomed by many delegations.

the draft resolution on the participation of the provisional revolutionary government of the republic of south viet nam was vetoed by a vote of 37 in favour, 38 against and 33 abstentions, due to the unjustifiable obstruction of the united states.

the main task of the conference is to examine two draft protocols additional to the geneva conventions of 1949. delegations and observers from more than 100 countries, including china, as well as regions and organizations were present at the conference.

addressing the opening meeting, president moktar ould daddah of mauritania condemned colonialism and neo-colonialism and wars of aggression. he also denounced the racist regimes of south africa and rhodesia, the portuguese colonialist authorities and the zionists for cruelly persecuting the african and arab peoples. he called for protection to the fighters for liberation.

after the opening of the conference, the united states has stubbornly opposed the participation of the r.s.v.n. provisional revolutionary government. at the plenary meeting on february 26, the delegation of the democratic republic of viet nam in a statement denounced the united states for using every means to obstruct the participation of the representatives of the r.s.v.n. provisional

revolutionary government. it pointed out that the participation of that government, as a party to the 1949 geneva conventions and a victim of the u.s. war of aggression, is reasonable, legitimate and entirely necessary. the d.r.v.n. delegation walked out after making the statement.

the representatives of albania, algeria and many other countries in their speeches stressed that the r.s.v.n. provisional revolutionary government has complete, legitimate right to be invited to the conference. they also denounced the united states for trampling underfoot the geneva conventions and committing numerous crimes of aggression against the vietnamese people.

chinese representative pi chi-lung in his speech resolutely supported the participation in the conference of the r.s.v.n. provisional revolutionary government, the republic of guinea-bissau, the african national liberation movements and the organizations of the palestinian liberation. he said that the r.s.v.n. provisional revolutionary government, as a party to the geneva conventions, is a government truly representing the south vietnamese people and fully and effectively exercising administrative power over a vast expanse of territory of south viet nam. the vietnamese people have the experience of protracted resistance to cruel wars of aggression imposed on them by imperialism. they have suffered much from wars of aggression. the r.s.v.n. provisional revolutionary government is most eligible to express views on the development of the geneva conventions and on the protection of war victims. its participation in the conference is natural and entirely necessary. he pointed out that the u.s. delegation had up to date given no justifiable reasons in opposing the participation of the r.s.v.n. provisional revolutionary government. the argument that the saigon regime should be represented at the conference unilaterally and that the r.s.v.n. provisional revolutionary government be excluded from the conference is unfair and unjustifiable. the chinese representative also sternly refuted the ignominious slander against china by the representative of the saigon authorities. he reiterated that the hsisha and nansha islands have always been an inalienable part of chinese territory. the people's republic of china has incontestable sovereignty over these islands. the chinese government and people have the full right to take all necessary measures to safeguard their sovereignty and territorial integrity.

at the morning session of march 1, the representatives of china, albania, the democratic people's republic of korea, algeria and some other countries expressed regret that the conference had failed to pass the resolution on inviting the provisional revolutionary government of the republic of south viet nam to the conference due to obstructions.

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* NATIONAL *
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CONFUCIUS' "SPRING AND AUTUMN ANNALS" AND LIN PIAO

"Spring and Autumn Annals"--Records Kept by the Slave-Owner Class on the Decline for "Returning to the Rule of Propriety" at the Right Political Climate

by

Ch'en Tse-hsün (陈泽珣)
Kirin Normal University

(Peking Kuang-ming Jih-pao, February 17, 1974)

The last part of the period of the Spring and Autumn Annals was an epoch of social changes marked by the disintegration of the slavery system and the vigorous growth of the feudal system in China. Class struggle and the struggle between the new and old forces were most violent. The stormy slave uprisings and the insurrections staged by the common people ("citizens") had sounded the death knell for the slave-owner class.

Living in this period of drastic changes, Confucius was unwilling to step down from the stage of history of his own accord, like all reactionaries on the brink of extinction. He cast forth the reactionary political program of "subduing one's self and returning to propriety," and called for restoring the dominant order of the slave-owning society of Western Chou according to the rites of Chou and restoring the dictatorship of the slave-owner class with "ceremonies, music and punitive military expeditions proceeding from the Son of Heaven." He categorically stated, "If any one employed me, may I not make an Eastern Chou?" ("Yang Huo" in Confucian Analects) For the sake of "returning to propriety," he was as anxious as a stray dog all day long. He ran around the various states in the period of the Spring and Autumn Annals trying to land a job and sell his ideas. But the trend of historical development could not be stemmed, and Confucius was also unable to repair the edifices of the slavery system of the Yin and Chou dynasties that had collapsed. In a dejected mood he

returned to the State of Lu. In his late years, he revised the Book of Odes and the Book of History. In particular, he distorted the history of the State of Lu and compiled a volume of records kept by the slave-owner class for "returning to the rule of propriety" at the right political climate called the Spring and Autumn Annals.

Why Did Confucius Compile the "Spring and Autumn Annals"?

Why did Confucius compile the Spring and Autumn Annals? In his "Preface to the Records of Historians," Szu-ma Ch'ien had this to say: "Confucius was well aware that he could not sell his teachings and put his ways into application," but he also stubbornly hoped that his "ways" could be passed on "for guiding the empire." Finally, he decided to compile history: "My teachings could be more profoundly and clearly conveyed in writing than through empty talk." As Confucius saw it, rather than to indulge in empty talk, it would be better to permeate the historical records with his reactionary viewpoint of "returning to propriety." He therefore applied the so-called "method of penning the Spring and Autumn Annals" in the service of upholding the slavery system, and pinned his hope of changing the political climate for restoration on posterity.

"Returning to propriety" meant restoration. The Spring and Autumn Annals was a confession of the dream of the slave-owner class on the brink of extinction for restoration. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao looked upon Confucius as the father of restoration, and imitated him in "subduing one's self and returning to propriety" in a vain attempt to topple the dictatorship of the proletariat and restore capitalism. On a number of occasions, he wrote scrolls bearing the words, "Of all things, this is the most important--to subdue one's self and restore propriety." He hung these scrolls in his bedroom, and conspired to carry out restoration and turn back the wheel of history under the new historical condition of proletarian dictatorship.

The Spring and Autumn Annals was compiled by Confucius in his late years. It was said that three years after he finished the compilation of this book, he died. After the Spring and Autumn Annals was cast forth, the reactionary class on the decline immediately recognized its worth and applauded it. Mencius, the heir to Confucius, lauded this book to the skies. He nonsensically said that after the compilation of the Spring and Autumn Annals by Confucius, those who offended against their superiors, stirred up confusion and undermined the slavery system were struck with terror. ("Teng Wen Kung Part II" in The Works of Mencius) Tung Chung-shu went further and held that the experience provided by the Spring and Autumn Annals was a "shortcut" for eliminating "confusion" caused by the struggle of the people against oppression and bringing about "peace and order" under feudal autocracy. ("Nothing approaches the Spring and Autumn Annals in correcting disorder and restoring order"--cited from the "Author's Preface to Records of Historians") The slave-owner class on the decline praised the Spring and Autumn Annals out of its need for changing the political climate and bringing about restoration. The feudal landlord class attached importance to the Spring and Autumn Annals in order to uphold its feudal rule and draw from it counter-revolutionary experience for counter-attacking and settling accounts in reverse with the people. Although the starting points of the two were

different, their reactionary essence marked by conservatism and retrogression was the same.

The period covered by this volume of Spring and Autumn Annals--records kept for use at the right political climate--began in the first year of Duke Yin of Lu (722 B.C.) and ended in the 14th year of Duke Ai of Lu (481 B.C.), a total of 242 years. It recorded a wide range of things from social phenomena to natural phenomena. Outwardly, it appeared to be a book of objective records, but inwardly, it conveyed a very strong way of thinking for restoration and changing the political climate. Mencius had candidly said that while the struggle for supremacy between Duke Huan of Ch'i and Duke Wen of Tsin was well known to everybody, the real aim of Confucius was to convey through this book the reactionary guiding thought of retrogression. ("The subject of the Spring and Autumn Annals was the affairs of Huan of Ch'i and Wen of Tsin. Confucius said, 'Its righteous decisions I ventured to make."--"Li Lou Part II" in The Works of Mencius) This statement bared the political design of Confucius in compiling the Spring and Autumn Annals.

We know that the period of the Spring and Autumn Annals was a period of transition from the slavery system to the feudal system marked by great upheavals in society. The time was characterized by great disorder throughout the empire. It was precisely such "disorder" that mopped up the mire of the slavery system and served as a midwife to the new system. The "disorder" upset the old order of the slavery system. This was unfavorable to the slave-owner class, but favorable to the historical development of society. However, Confucius was stubbornly antagonistic to such historical development. He attacked such "disorder" as "lawlessness" and cursed that the new system born of reforms would not last long." ("The cases will be few in which they do not lose their power in three generations."--"Chi Shih" in Confucian Analects) He was hostile to all new things emerging through reforms, and he voiced his dissatisfaction even with the changed shape of the wine vessel exclaiming, "A cornered vessel without corners. A strange cornered vessel! A strange cornered vessel!" ("Yung Yeh" in Confucian Analects) Starting from this reactionary stand and reactionary conception of history, when Confucius compiled the Spring and Autumn Annals, he praised anything favorable to the restoration of the slave-owner class on the decline, and disparaged anything unfavorable to the restoration of the slave-owner class on the decline. The political criteria of his praise and disparagement shifted entirely with such fundamental interests--the restoration of the slave-owner class.

Confucius' Reactionary Restoration Viewpoints Run Through the "Spring and Autumn Annals"

The most important reactionary restoration viewpoints of Confucius that run through this volume of records kept for the right political climate are:

(1) Doing everything to uphold the caste system of the slave-owning society.

In the first chapter of the Spring and Autumn Annals, Confucius delineated the purpose of the book by writing the words, "Spring in the first month of the King." The word "King" refers to the King of Chou, and "the first month of the

King" refers to the first month of the Chou calendar. The intention of Confucius in writing this word "King" is very clear. He insisted on taking as the orthodox political power of the slave-owners of the Chou Dynasty which existed only in name but had actually fallen at the time.

Besides this, for the sake of upholding the sacred and inviolable standing of the "King of Chou," Confucius also stood truth on its head and distorted the historical facts. On one occasion, the feudal prince of the Tsin State summoned the "most august" King Hsiang of Chou to Hoyang. Because Confucius thought that the summoning of the sovereign by his minister impaired the "dignity" of the chieftain of the slave-owners, he purposefully recorded the event as "the imperial tour of the Heavenly King to Hoyang." (23rd Year of Duke Hsi) Again, although it was evident that King Ching of Chou had been driven out of Loyang by Prince Chao, the Spring and Autumn Annals recorded this event as "the domicile of the Heavenly King in Tich'uan." (23rd Year of Duke Chao) Such feudal states as Wu, Ch'u and Hsü had long ago ignored the existence of the King of Chou, and their rulers had styled themselves as kings. But the Spring and Autumn Annals deliberately refused to recognize such objective facts, and disparaged all of them as "princes." The purpose was to pull back the trend of historical development marked by reforms once again to the old order of "ceremonies, music, and punitive military expeditions proceeding from the Son of Heaven."

(2) Doing everything to attack so-called acts of "regicide" marked by "offending against the superior by the subordinate" or "offending against the superior and stirring up confusion."

Mencius had this to say, "Again the world fell into decay, and principles faded away. Perverse discussion of oppressive deeds waxed rife again. There were instances of ministers who murdered their sovereigns, and of sons who murdered their fathers. Confucius was afraid, and made the Spring and Autumn Annals." ("Teng Wen Kung Part II" in The Works of Mencius) It can be seen that opposition to "regicide" was an important design in compiling the Spring and Autumn Annals.

The practice of so-called "regicide" manifested the extreme acuteness of class contradiction or the contradiction between the new and old forces. According to the statistics of people in the Han Dynasty, thirty-six sovereigns in all were murdered during the period of the Spring and Autumn Annals. This word "regicide" was a special term used to express "the murder of the superior by the subordinate" or "high treason" during the period of the Spring and Autumn Annals. In the year 549 B.C. (29th Year of Duke Hsiang), the slaves of the Wu State staged an insurrection and killed Yü Chi, a slave-owning aristocrat. Confucius entered into the records kept for the right political climate this item: "The slaves murdered Yü Chi, Prince of Wu." In the year 481 B.C. (14th Year of Duke Ai), Ch'en Heng (T'ien Ch'eng-tzu), the representative of the newly emerging landlord force in the Ch'i State, captured and killed Duke Chien of Ch'i, a slave-owning aristocrat, in a clash with the counter-revolutionary armed forces of the slave-owner class. At the time, although Confucius was already more than 70 years of age and was confined to bed because of illness, he still strove to get up and entered into the records kept for the right political climate this item: "Ch'en Heng of Ch'i arrested his sovereign." He also added the item: "The Ch'i people murdered their sovereign." Here, Confucius denounced the killing of the

slave-owning aristocrats by the newly emerging landlord forces as "regicide" and cursed the broad masses of slaves who rose in revolt against enslavement for committing "regicide." Therefore, in the period of the Spring and Autumn Annals, only oppression was justified, but not rebellion. This was the reactionary logic of the slave-owner class.

(3) Frenziedly opposing the new things and new systems of the time in an attempt to curb social development and make up the deficiencies of the old system on the brink of collapse.

During the period of the Spring and Autumn Annals marked by sharp and drastic changes, due to the disintegration of the chingt'ien system of land division and the emergence of private ownership of land, there also arose corresponding changes in many systems, such as the land system, the taxation system and the conscription system. In the year 594 B.C. (15th Year of Duke Ting), the State of Lu began to collect taxes from private land. In the year 590 B.C. (First Year of Duke Ch'eng), the State of Lu also carried out reforms in the conscription system. In the year 483 B.C. (12th Year of Duke Ai), the system of land taxation was further reformed. Confucius extremely detested these important reforms of significance. He entered the items of "collection of taxes from private land began," "conscription enforced," and "reforms in land taxation adopted" into the records kept for the right political climate. The words "began," "enforced" and "adopted" were used to indicate that such things were unknown before, and Confucius used these words to demonstrate his unrivaled hostility toward these new systems. No wonder all his followers unanimously cursed these reforms at the time of interpreting this volume of records kept for the right political climate called Spring and Autumn Annals. For example, Tso Chuan cursed "the collection of taxes from private land as contrary to propriety," "conscription as unorthodox" and "reforms in land taxation as unorthodox." They were "contrary to propriety" and "unorthodox" because they ran counter to the tradition of the slavery system. As Confucius saw it, these reforms could never be tolerated by the slave-owner class.

During the period of the Spring and Autumn Annals, following the development of productive forces in society and the sabotage of the old relations of production, the "ruin of propriety and loss of music" also affected the ceremonies which formed the superstructure of the slave-owning society, and phenomena which ran counter to ceremonies and the system constantly occurred. These phenomena which ran counter to ceremonies and made "unauthorized use of propriety and music" were also attacked by Confucius.

As Confucius saw it, the State of Lu, as a marquisate, could only use four rows of pantomimes (consisting of sixteen men) according to the ceremonial system of the slavery system. But Duke Yin of Lu used six rows of pantomimes (consisting of thirty-six men) according to the ceremonial system reserved for the duke. Confucius expressed his dissatisfaction with this by recording in the Spring and Autumn Annals the entry, "Six rows of pantomimes were used for the first time," to attack this contravention of the old ceremonial system. But history dealt sarcastically with Confucius because toward the end of the period of the Spring and Autumn Annals, the House of Chi in the State of Lu had used "eight rows of pantomimes," a ceremony reserved for the Son of Heaven. Such "usurpation" in propriety and music actually showed that there was no way to uphold the ceremonial

system of the slavery system. Besides, according to the rites of Chou, only the Son of Heaven was qualified to "offer sacrifices to Heaven" and "offer sacrifices to the mountains and rivers," and the feudal princes could only offer sacrifices to earth and confer titles on mountains and rivers within their territories. However, Duke Hsi of the State of Lu "usurped" the rites reserved for the Son of Heaven (31st Year of Duke Hsi). In that year, although he did not offer sacrifices to Heaven because it was inauspicious to do so, he held ceremonies to offer sacrifices to the mountains and rivers like the Son of Heaven. This was simply lawless and highly sinful in the eyes of Confucius, the author of the Spring and Autumn Annals. He therefore wrote, "Like the three kinds of sacrifices." (犹三望)

(4) Confusing right and wrong, juggling black and white and reversing verdicts on a few slave-owning aristocrats.

Starting from the interests of the slave-owning class, the author of the Spring and Autumn Annals adopted the attitude of covering up the bad deeds and scandals of some slave-owners. During the 242 years in the period of the Spring and Autumn Annals, the sovereigns of the State of Lu, such as Duke Yin, Duke Huan, Duke Min, Prince Pan and Duke Chao, did not come to a good end, but the Spring and Autumn Annals avoided mentioning them. It also avoided mentioning such embarrassing events as the defeat and capture of Duke Yin of Lu and the detention of Duke Hsi by the State of Ch'i. This was done in the name of "avoiding mention of the respected," but was actually for covering up the scandals and criminal acts of the slave-owners. Meanwhile, the Spring and Autumn Annals also devoted itself exclusively to so-called "expounding the great way with subtle and profound language" and "weighing words of praise and disparagement." When Confucius described certain persons, he sometimes disclosed their status but sometimes did not, and he identified them either by their clans, or as people, or by their names. He referred to the sovereigns sometimes as marquis, sometimes as count, sometimes by the name, and sometimes only as a certain individual. The time of events was recorded either with a certain time, or the month or the day. The extinct states were described with the words "extinct," "disappearance" or "capture of a certain sovereign." Herein lay the so-called "pen of the Spring and Autumn Annals" for indicating praise or disparagement. The aim was to uphold the "dignity" of the slave-owners so as to prepare public opinion for them to launch counter-attack and settle accounts in reverse.

Summing up the above, it is not difficult for us to see that in this period of social upheaval, the purpose of Confucius in compiling the Spring and Autumn Annals was nothing more than to record chronologically item by item the "crimes" of those feudal princes, ministers and high officials who abolished the rites of Chou and of the newly emerging forces, as well as the uprisings and struggles of the slaves in the name of putting in order the history of the State of Lu, so that one day accounts would be settled with these "rebellious ministers and villainous sons" or their offspring. This was out and out a volume of records kept by the slave-owner class on the decline for use in the right political climate.

Dissect the "Spring and Autumn Annals" and Take a Look at the Counter-Revolutionary Countenance of Lin Piao

This volume of records kept for the right political climate was lauded not only by the reactionary landlord class of all ages, but also by the comprador-bourgeoisie and imperialism. In an article entitled "About the Celebration of Christmas in Hong Kong" written more than forty years ago, Mr. Lu Hsün had exposed the vicious design of the reactionaries at home and abroad in utilizing the Spring and Autumn Annals--this volume of records kept by the slave-owners for the right political climate--to clamor for "striking down the rebellious ministers and villainous sons to guard against communist propaganda."

Chairman Mao taught us, "Over a very long historical period, everybody can only be limited to a one-sided understanding of social history because of the constant distortion of social history by the prejudices of the exploiting classes." Confucius was such a model in distorting social history for the purpose of restoring the dictatorship of the slave-owner class. We must receive instruction from a dissection of the reactionary essence of this volume of records kept for the right political climate--the Spring and Autumn Annals, and better see through the counter-revolutionary countenances of Lin Piao and company.

Like the reactionaries on the brink of extinction in the past, Lin Piao tried his utmost to uphold the old social system, distort the actual class struggle, reverse verdicts for the monsters and demons, and vilify and attack the new things. He looked upon "subduing one's self and returning to propriety" as the most important of all things and vainly attempted to restore capitalism. He compared himself to King Wen of Chou and Duke Huan of Ch'i, used the experience as "sovereign" of past rulers as mottoes, and vainly attempted to set up a feudal-comprador-fascist dictatorship for emulating the achievements of ancient kings and tyrants. This shows that he was at one with Confucius who took the reactionary stand of persevering in restoring the dictatorship of the slave-owner class as conveyed in the Spring and Autumn Annals.

While Confucius distorted the historical facts in the Spring and Autumn Annals for the sake of upholding the slavery system, Lin Piao used the same tactic to distort the actual class struggle. Taking the stand of imperialism, revisionism and reaction, he attacked us as "going to extremes in struggle and denunciation" in the struggle against revisionism. He attacked the general line, the great leap forward and the people's commune as "excessive" and "too violent." He tried his utmost to disparage and negate the bountiful gains of the great proletarian cultural revolution. He smeared the sending of the broad masses of cadres to "May 7" cadres schools as "unemployment in disguise" and the sending of educated youth to the mountain and rural areas as "reform through labor in disguise." He maliciously attacked all new things emerging in the great proletarian cultural revolution. On the other hand, he aired grievances for the landlords, rich peasants, counter-revolutionaries, bad elements and rightists already overthrown and called for the political emancipation of all of them."

Confucius compiled the Spring and Autumn Annals for the sake of "returning to propriety" or restoring the dictatorship of the slave-owners. By imitating Confucius in "returning to propriety," Lin Piao vainly attempted to change fundamentally the basic line of the Party, oppose the socialist system, subvert the

proletarian dictatorship, restore capitalism, and convert China into the colony of Soviet revisionist social-imperialism.

Retrogression eventually produces the reverse of what its promoters intend. Both Confucius and Lin Piao have been punished by history for their counter-revolutionary restoration activities and have suffered ignominious defeat in the end. But class struggle has not come to its end and the reactionary ideological influence of Confucius and Lin Piao has not been thoroughly eliminated. Guided by Chairman Mao's revolutionary line, we certainly must carry forward the revolutionary spirit of daring to go against the tide and carry the struggle for criticizing Lin Piao and Confucius through to the end!

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CRITICISM OF LIN PIAO AND CONFUCIUS BY PLA MEN

"Benevolent Government" Is a Deadly "Pliant Knife"

by

Meng Ch'ing-hai (孟庆海)
a squad leader of the Good 8th Company on Nanking Road

(Peking Jen-min Jih-pao, February 14, 1974)

"Benevolent government" was a tattered flag flown by Confucius, who represented the interests of the slave-owners on the decline more than 2,000 years ago. It was regarded as treasure by the reactionary ruling classes of all ages, and was used to deceive and benumb the people in order to uphold their reactionary rule. For a long period of time, "benevolent government" had been a moral yoke which the laboring people were made to carry by the exploiting classes. Mr. Lu Hsün ripped off the mask of "benevolent government" with his poignant pen and exposed the heinous features of the cannibal. The bourgeois careerist, conspirator, counter-revolutionary, double-dealer, renegade, and traitor Lin Piao imitated Confucius' tone to rant about the need "to treat people with benevolence and love." He tried his utmost to propagate "loyalty and forbearance," "benevolence, righteousness and virtue" and other doctrines of Confucius and Mencius to attack the proletarian dictatorship in a vain attempt to restore capitalism.

In class society, is there really "benevolent government" for all people? No! Take my home town T'enghsien in Shantung Province for example. According to legend, when Confucius made a tour of various states, he had taught "history" and "propriety" at this place a number of times to publicize "benevolence, righteousness, virtue." Did the exploiting classes of this place practice "benevolent government"? The opposite was true. In our village there was a big landlord called Meng who constantly preached the doctrines of Confucius and Mencius and called on the laboring people with the surname of Meng in our village as well as the neighboring villages to contribute grain and money for conducting activities to "perpetuate the family history." He declared again and again, "You cannot write two different characters of Meng at one stroke. All those with the surname of Meng belong to the same family and they should love one another." However, when the great drought befell Shantung Province, the crops there failed to yield anything, and the poor people were unable to pay their rents. This big landlord Meng said: "By refusing to pay your rent, you people have violated the principles of benevolence and righteousness. This is something Heaven and earth can hardly tolerate." He tied those poor people to the trees and beat them mercilessly. Some were beaten to death. At that time, my family was so poor that we could not even open our pots and pans. How could we afford to pay rent? As a result, the landlord tied my grandpa to a tree and beat him up till he was seriously injured. Afterward, my grandpa knew that there was no way for us to carry on, and he could only take the whole family to flee the famine and lead the life of a beggar. He died pitifully in another place away from home. From this we can see that the "benevolent government" advocated by Confucius and Lin Piao is but a stick or butcher's knife for exploiting classes to oppress and slay people. It is only another name for the practice of counter-revolutionary tyranny.

"Benevolent government" is definitely not an abstract concept. It is deeply stamped with the brand of a class. Confucius said: "Penalty is not applicable to high officials; propriety is not applicable to the common people." When he was the Minister of Crime and Acting Prime Minister of the State of Lu, he killed the reformist Shang Cheng Mao. When he heard that Tien Ch'eng-tzu committed regicide, he vigorously advocated that the State of Lu dispatch troops to quell the rebellion. He was extremely hostile to those slaves who rose in insurrection and rebuked them for "offending against their superiors." When he heard that the slave-owners had suppressed the slaves' resistance, he was overjoyed. This fully exposed Confucius' countenance as a double-dealer: While using the honeyed words of "benevolent government" the butcher's knife in his hand was dripping with blood.

After the tyrant and public enemy Chiang Kai-shek carried out the "April 12" counter-revolution massacre, while the blood stains were still fresh, he went to Ch'ufu in Shantung to offer sacrifices to Confucius.

Lin Piao was also such a hypocrite who played the dual role of the "hangman" and the "priest." On the one hand, he called out aloud for the practice of "loyalty and forbearance," "benevolence, righteousness and virtue," and viciously cursed the proletarian dictatorship. On the other hand, he sharpened his knife, covered up his venomous action, and hatched a military counter-revolutionary coup d'etat, in a vain attempt to assassinate our great leader Chairman Mao and suppress the broad masses of the people. The "benevolent government" he talked about meant the out and out counter-revolutionary dictatorship of the landlord and bourgeois classes.

It is evident that when the reactionary classes are in power, they vainly attempt to use the signboard of "benevolent government" to hoodwink the people so that the latter would not rise in revolution or rebellion. "Benevolent government" is a "pliant knife" that kills people without bloodshed. When the reactionary ruling classes are not in power, they use "benevolent government" to attack the newly emerging revolutionary classes and as a "brickbat" to carry out counter-revolutionary restoration.

Chairman Mao teaches us, "We definitely do not apply a policy of benevolence to the reactionaries and toward the reactionary activities of the reactionary classes." We must lay bare the reactionary essence of Lin Piao in propagating Confucius' "benevolent government," and fight for the communist cause all our life!

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"Subdue One's Self and Return to Propriety" Means Restoration and Retrogression

by

Wang Chen-hua (王振华), company commander

and

Chou Yün-teh (周运德) and Chang Hsien-feng (张显峰), squad leaders of the Good 8th Company on Nanking Road

(Peking Jen-min Jih-pao, February 14, 1974)

Whenever the history of a society is in a period of violent changes, representatives of all the corrupt reactionary classes always leap forward to curb the forward movement of the wheel of history. "Subdue one's self and return to propriety" was the political program of Confucius for restoring the "rites of Chou." Today, "subdue one's self and return to propriety" has become the reactionary ideological weapon of Lin Piao who vainly attempted to usurp leadership in the Party and seize power, and to restore capitalism.

The last part of the period of Spring and Autumn Annals was a period of transition from the system of slavery to the feudal system marked by great social changes. At that time, there were numerous slave uprisings that violently pounded against the foundation of the slave-owning society. With the increased strength of the newly emerging landlord class, undermining the caste system of the slave-owning society, there emerged the phenomenon of "propriety ruined and music lost." The newly emerging feudal system took the place of the slavery system on the decline in becoming the inevitable trend of historical development at that time. Confucius, this diehard champion for the slave-owning aristocrats, felt bitter about the extinction of the slavery system. He admired the heyday of the slavery system of Western Chou, declared that he "believed in and loved the ancients" and aspired to restore the rites of Chou. In order to rescue the system of slavery on the brink of extinction, he brought his disciples to tour various states and propagated the idea of "to subdue one's self and return to propriety" wherever he went. He said, "To subdue one's self and return to propriety is perfect virtue. If a man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him." He wanted people to comply with the rules of the system of slavery in words and deeds, not to rise against the slave owners, in a vain attempt to turn back the wheel of history.

After more than 2,000 years, at a time our great proletarian cultural revolution won its decisive victory, Lin Piao and his confederates took over Confucius' reactionary program. In less than three months' time, they gave one another scrolls bearing the four principles, "Of all things, this is the most important--subdue one's self and return to propriety." They worshipped the saying "to subdue one's self and return to propriety" as their most valuable treasure; they viewed the restoration of capitalism as the most important task of all tasks. They could not wait any longer in their vain attempt to overthrow the proletarian dictatorship and restore capitalism.

Retrogression eventually produces the reverse of what its promoters intend. There is no exception to this rule either in modern or ancient times, in China or elsewhere. Newborn things invariably defeat old things. This is an objective law independent of people's will. The society must go forward, and history must evolve. Nobody can stem the current of history.

Confucius ran into snags everywhere because he opposed the slave uprisings and also the reforms carried out by the newly emerging landlord class. Leaders of the insurgent slaves rebuked his "back-to-the-ancients"-mania in "crazily praising King Wen and King Wu," and called him a "witty hypocrite" who "wags his tongue to spread scandals." Some said that he was a diehard "ignorant of the changes of the times." The representative personages of the newly emerging landlord class considered him as a "scourge" and wanted to drive him away. Even his own students did not listen to what he preached. He was like a "dog that lost its home" with everybody yelling at him. Finally he could only sigh: "This is the end of my road!"

The imperialists' "son emperor" Yüan Shih-k'ai stole the fruit of victory of the 1911 Revolution. After he became President, he wanted to become an emperor that "inherits from heaven a great cause for passing on to thousands of generations to come," and to restore feudal autocratic rule. People all over the nation immediately whipped up a strong anti-Yüan tide, and this traitor was brought down after sitting on his throne for 83 days as emperor.

Now, Lin Piao has dreamed of usurping leadership in the Party, seizing power, and restoring capitalism. However, the whole Party, the whole army, and all people throughout the nation could never permit retrogression and restoration. Having failed in his attempt to "return to propriety," the renegade and traitor fled to join the Soviet revisionists. He died in the crash at Undur Khan in Mongolia and went to see his Confucius.

History has proved that the farther one retreats, the worse would be one's failure. The faster a car rolls backward, the more serious would its overturn be. Such is historical dialectics.

Chairman Mao has pointed out: "Opportunists who want to stem the tide are to be found everywhere, but the tide can never be stemmed." Confucius had not prevented the transformation of the slave-owning society into a feudal society. Lin Piao also could not obstruct the victorious forward march of socialism. Let those clowns who drive their cars backward wail!

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CRITICISM OF LIN PIAO AND CONFUCIUS

Students at Central Institute for Nationalities Criticize Lin Piao's Attempt to Restore Capitalism

(NCNA-English Peking, Mar. 5, 1974)

the worker-peasant-soldier students at the central institute for nationalities in peking recently denounced lin piao for harping on the old tune of confucius, "restrain oneself and return to the rites", for the purpose of restoring capitalism. they recalled how the working people of various minority nationalities had been ruthlessly oppressed and exploited before liberation.

the students of 50 nationalities have held over 250 meetings and written more than 2,000 articles criticizing lin piao and confucius in the past two weeks and more.

the overwhelming majority of the students at the institute come from families of former slaves, serfs, poor and lower-middle peasants or herdsmen. some were slaves or serfs themselves before liberation.

mao chih-chiang, a student of yi nationality from the liangshan area in szechwan province, is an emancipated slave. he said: "slavery dominated the liangshan area before liberation. the slave-owners regarded the slaves as 'animals that can speak' and could sell them at will. they even killed them as sacrifices to the 'god of heaven'. seven members of my family were killed by the slave-owners. lin piao, the sworn enemy of the working people, clamoured for 'restraining oneself and returning to the rites' for the purpose of overthrowing the dictatorship of the proletariat and restoring capitalism. that would mean turning us into slaves again. we'll never allow it to happen exclamation"

ishechudron, a tibetan student of art, said: "old tibet was under man-eating fedual serfdom. the nobles, monasteries and serf-owners weighed on the backs of the tibetan people like three big mountains. many serfs and slaves were put in shackles, and even their eyes were gouged out, their sinews pulled out and their skin stripped off. it was under the leadership of our great leader chairman mao and the communist party that the million tibetan serfs and slaves were emancipated and i, downtrodden from my childhood, have become a revolutionary art fighter. lin piao upheld confucius' doctrine of 'restraining oneself and returning to the rites' and tried to restore the old system and enable the nobles, monasteries and serf-owners to ride on the backs of the working people again. this is only a day-dream."

in the struggle to criticize lin piao and confucius, the students of various nationalities condemned the reactionary theory that everything is decided by "heaven" and the theory of innate genius advocated by lin piao and confucius. yang la-ti of yi nationality, a former slave, said: "lin piao and confucius harped on the same tune with the former slave-owners of the liangshan area who described themselves as 'born nobles' and vilified the slaves as 'born low'; they said that all this was arranged by the 'god of heaven' and nothing could change it. however, under the leadership of chairman mao and the chinese communist party, we have overthrown slavery, toppled the slave-owners and become masters of the state, and are building up the new socialist liangshan area. these telling facts give the lie to the fallacies spread by lin piao and confucius."

ke chung-hsing of hoche nationality said: "in the old society, we hoche people led a primitive life hunting and fishing. by the time of liberation our population had decreased from 3,000 to 300. was it because we were 'destined' to suffer? no exclamation it was due to oppression and devastation by imperialism and domestic reactionaries. disbelieving in heaven, we hoche people joined revolutionary struggles under the leadership of chairman mao and the communist party. in the past two decades and more, we have marched along the road of socialism in big strides. this great change shows that nothing in the world is decided by heaven. lin piao's criminal aim in advocating the reactionary theory of innate genius was to use it as a theoretical basis to usurp party leadership and state power. we must thoroughly discredit his fallacies."

Women in Lu Hsün's Home Hsien Denounce Feudal Ethics, Criticize Lin Piao and Confucius

(NCNA-English Hangchow, Mar. 5, 1974)

"the life of women is entirely different, before and after liberation." women made this observation in shaohsing county of chekiang province, birthplace of lu hsun, the forerunner of china's cultural revolution. citing historical facts of the untold suffering the feudal ethical code inflicted on the chinese women in the old days, the women criticized confucius and his later-day disciple, lin piao.

the women are studying works by marx, engels, lenin and stalin and chairman mao's writings and learning from lu hsun's revolutionary fighting spirit.

they pin-pointed these concepts of confucianism "the husband is the wife's guide", "the woman obeys her father and elder brothers before she is married, her husband after marriage, and her sons after her husband's death" and "she should remain faithful to one husband till her dying breath" -- as designed to make women slaves. over thousands of years countless women lived and died in humiliation and brutality. "renegade and traitor lin piao preached the doctrines of confucius and mencius precisely to restore capitalism and plunge women once again into hell," they said.

tu tsai-yun, chairman of the women's congress of tung-fanghung brigade, the huangfu people's commune, said at a criticism meeting: "in the old society, a woman must follow her husband, be he fool, knave or brute. one of my cousins, jen chang-ching, was betrothed by her parents. the man died shortly after the engagement, but his parents insisted that the marriage ceremony proceed. they said: 'the betrothed girl, while she lives belongs to her husband's family, and when she dies her ghost belongs to the family. she must come for the wedding and be married to the wooden tablet bearing her husband's name.' when my cousin refused, the husband's family sent several men to kidnap her. they seized her, blindfolded her and dragged her onto a boat. infuriated by this outrage, my cousin jumped into the river and drowned herself.

"in the old days, when a young woman's husband died, people said she was destined to mourn her husband's death and cursed as bringing misfortune down on him and the family. if she should dare to remarry, she would be condemned for being an unchaste and immoral woman who was guilty of a monstrous act. not only would she suffer discrimination but her children by her first husband would be despised."

tu tsai-yun said: "overlords of the exploiting classes, while chanting the confucian precept of 'remaining faithful to one husband till death', themselves procured concubines, seizing the daughters and wives of the common people for their wanton pleasure."

fan chu-hua, daughter of a former poor peasant of the junghsing brigade under the huangpu people's commune and vice-chairman of the commune women congress, refuted the notion of confucius and lin piao that "everything is decided by heaven" by contrasting the status of women in the old and new societies. she said: "confucius and lin piao talked such nonsense as 'life and death are pre-ordained; riches and honours come from heaven'. emperors, fairies, even god in heaven never saved the poor people. only socialism has saved china and emancipated the chinese women."

she said: "before liberation, my family leased a tiny plot of land from a landlord. but we could not keep our family of five alive after the rent was paid. when i was 13 years old, my father became disabled and my mother died of exhaustion the next year. i began to work as a servant for a landlord and my younger sister was sold as a child bride. my father went begging with my baby sister who was then just one year old. i did the heaviest jobs in the landlord family but ate swill. i carried the landlord's son to school on my back every day and i would be beaten any time he got angry. my father died when i was eighteen. he said to me before his death: 'keep your little sister with you always exclamation' but i couldn't support her in the old society and she had to go begging. i lost track of her. led by chairman mao and the communist party after liberation, we overthrew the landlords and distributed their land. we got organized and took the broad road of socialism. our life is getting better and better. i found my little sister in 1956 and now we three sisters have a happy life.

"to 'restore the rites', confucius wanted to restore the slave system. lin piao wanted to restore capitalism under the same guise. we who suffered so much in the old society must struggle to criticize lin piao and confucius and carry to the end the struggle to oppose and prevent revisionism." a path breaker in this movement, fan chu-hua is also in the van in production. she organized a women's scientific experimental group which achieved 13.5 tons of grain per hectare.

based on their great achievements in socialist revolution and construction, the women in this county criticize the fallacies that "men are superior to women" and "women are useless" which lin piao and confucius peddled. they said "our county has completed 2,000 water conservancy projects, built 1,000 hectares of tachai-type land and created 2,200 hectares of land by

building dykes along the seashore. women along with men sweated to create each project and piece of land. women are an important force in the socialist revolution and construction."

over 5,400 women are in various leading posts throughout the county. among them are 1,183 leaders of production teams and five members or standing committee members of the county communist party committee.

Women in East China Hsien Criticize Confucius, Lin Piao's Slanders of Women

(NCNA-English Hofei, Mar. 6, 1974)

women in tangshan county of east china's anhwei province strongly criticize confucius and lin piao for discriminating against and slandering working women, and condemned lin piao's attempt to restore capitalism by peddling "restrain oneself and return to the rites".

at recent meetings run by the county party committee, women pointed out that all reactionary ruling classes in china's history used the reactionary ideology that "men are superior to women" and the "three cardinal guides and five constant virtues" and "three degrees of dependence and four moral obligations". as a result, women were discriminated against and oppressed like slaves, and many died under the ruthless feudal ethics. to exercise the dictatorship of the proletariat and make the socialist revolution, reactionary ideas aimed at discriminating against women must be repudiated.

at a meeting, a former poor peasant, wang hsiu-ying, related that she went begging with her parents when she was eight years old. as they wandered from place to place, her younger brother fell ill and she was sold to get some money for a doctor. she was then only twelve. later, she changed hands twice and became a maid in a landlord home. she worked as a beast of burden and what she ate was not fit for swine.

"the communist party and chairman mao liberated me from misery," she said. "i was reunited with my parents again and we now lead a happy life. lin piao took over what confucius advocated and tried to push us back into the abyss again."

speakers cited many facts about the great role china's women are playing in the socialist revolution and

socialist construction. they criticized the reactionary confucian idea of male superiority and refuted the fallacies that "the women are backward" and "women should devote all their energies to their husbands" peddled by lin piao and company.

wang yu-ying, deputy secretary of the chaolou commune party committee, said at a meeting: "women are studying marxism-leninism-mao tsetung thought hard. we will be vanguards in class struggle, the backbone of the struggle for production and a shock force in scientific experiment." this peasant woman often studies marxism-leninism-mao tsetung thought after work. she has in the past few years read "manifesto of the communist party", "anti-duhring" and "critique of the gotha programme" and many works by chairman mao and raised her political and theoretical level. under her leadership, the peasants in the production brigade she belonged to grasped class struggle and launched a mass movement to learn from the tachai production brigade, national pace-setter in agriculture. as a result, grain output of the brigade kept increasing. she said: "political swindlers like lin piao shamelessly slandered women when they insisted that 'women are backward'. their criminal motives were to oppose women's taking part in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment so as to reduce us to docile tools who paid no attention to national and international affairs and the proletarian politics. this was to further the plot to subvert the dictatorship of the proletariat and restore capitalism."

chairman of the county women's federation tsao ching-min said: "there are altogether 4,680 women cadres at the county, commune, production brigade and team levels, accounting for 35 per cent of all the cadres. there are women secretaries or deputy secretaries on all 17 commune party committees and 223 production brigade party branches. like men cadres, they lead the masses in the socialist revolution and construction. women managed almost all the county's 10,600 hectares of cotton fields last year. thanks to their careful work, they got a better harvest than the previous year despite bad weather. the 10 hectares managed by girls of a production team in the chengkuo people's commune yielded 1.7 tons of ginned cotton per hectare.

"lin piao and company were daydreaming," she said, "when they urged women to limit their energies to caring for their husbands. we must carry the struggle to criticize confucius and lin piao through to the end."

FARMING

New Garden-Like Fields in Ancient Northwest China Farming Area

(NCNA-English Sian, Mar. 5, 1974)

members of people's communes in hsingping county, shensi province, have achieved initial success in turning their fields into garden-like plots by levelling land, deep ploughing and building irrigation ditches and roads over the past decade as part of their movement to learn from tachai, national pace-setter in agriculture.

the more than 38,000 hectares of farmland in this ancient farming area, previously carved up into a myriad uneven strips and plots of varying sizes, have been turned into over 3,000 large squares of level and well-ploughed field, interlaced by irrigation ditches. twisting footpaths have been replaced by roads which bring heavy duty lorries and large tractors to every commune and brigade in the county.

favourable conditions have been created for mechanized farming and irrigation. now 78 per cent of the county's farmland is machine-ploughed and about 30,000 hectares are under irrigation. the well irrigated fields withstood a serious drought last year. grain output reached 5.25 tons per hectare and cotton 0.525 tons, both hitting an all-time high.

hsingping county is situated in the middle of the central shensi plain. its fame as an important farming area in the wei river valley dates back well over 2,000 years. in old china farming here long ago fell in a backward state due to exploitation by the reactionary ruling classes and the cultivation system based on the small peasant economy. grain output in the county averaged less than 0.75 tons per hectare in 1949, the year china was liberated.

since liberation, the people of hsingping have taken the road of socialist collectivization under the leadership of the party and chairman mao and improved farming conditions step by step. chairman mao in 1964 issued the call "in agriculture, learn from tachai". after a repeated study of chairman mao's teachings, the cadres and peasants of hsingping decided to change the farming conditions fundamentally by transforming the land into garden-like fields so as to produce more grain and cotton for the country.

the county communist party committee on several occasions organized investigation and survey groups consisting of cadres at various levels, representatives of poor and lower-middle peasants and agro-technicians to study the county's natural conditions. an overall programme was worked out and submitted to the masses for discussion and revision.

on this basis, the county in 1965 launched a drive for farmland construction with emphasis on levelling land, transforming soil and ploughing deeply.

the great proletarian cultural revolution further aroused the socialist enthusiasm of the cadres and masses. a new programme aimed at better distribution of farmland, roads, canals, ditches, reservoirs, pumping stations, engine-driven wells, transmission lines, trees, and towns and villages was mapped out on basis of past experience.

braving all hardship, people throughout the county plunged into work and in the past few years have done 40 million cubic metres of stone and earth work. levelled and deep-ploughed farmland comes to 20,000 hectares. 1,500 canals were repaired or built. roads with trunk and branch lines together with secondary roads between the farming squares were built or repaired, totalling 1,000 in number. four thousand pump wells were sunk and over 120 reservoirs and pumping stations built throughout the county. more than 4,500 bridges, aqueducts and other water control projects were completed.

in consequence of these improvements, people's communes and production brigades have added farm machines. all 15 people's communes own tractor stations. some production brigades have additional tractors. more kinds of production have been started by the people freed by machines. twelve thousand motors, diesel engines and other machines are now used for irrigation, field work and processing. twentysix million trees were planted and new orchards covering 670 hectares are giving fruit. people's income has been raised considerably by growing trees of economic value and the successful planting of medicinal herbs.

locally-run factories to serve agriculture have been built.

South China Administrative Region Develops Farming

(NCNA-English Nanning, Mar. 5, 1974)

the nanning administrative region of the kwangsi chuang autonomous region, south china, produced 1.8 million tons of grain in 1973, 0.6 million tons more than in 1969. the four-year increase has come to as much grain as all that produced in 1949, the year the region was liberated. this achievement is due to leadership by the local party committee which, under the guidance of chairman mao' revolutionary line, has mobilized the masses to develop farming with self-reliance and hard work.

the region comprises 14 counties and cities, nine are situated in arid mountain areas, and the rest in low-lying areas along the yungchiang river. natural adversities kept grain yield low. production gradually developed after liberation when the people took the road of socialist collectivization under the leadership of the chinese communist party. grain output rose at an average annual rate of 3.5 per cent from 1949 to 1969, making the region self-sufficient in grain. the local cadres thought the progress satisfactory enough for this region.

during the great proletarian cultural revolution, the leading cadres studied the party's basic line. they summed up post-liberation farming experience and noted the close connection between farm production and the progress of the socialist revolution. in 1956, soon after the founding of agricultural producers' co-operatives, grain production topped the previous year's by 4.3 per cent. grain output jumped 13.4 per cent in 1959, the year after the people's communes were formd. following the socialist education movement in the countryside in 1965 it rose 5.7 per cent over 1964. the region registered an average annual increase of 10.3 per cent between 1966, the beginning of the cultural revolution, and 1969. the increases in all these years topped the yearly average increase of 3.5 per cent between 1949 and 1969. this proved that the socialist revolution has fired the masses with tremendous enthusiasm and helped promote production with greater speed.

leading cadres went to the grassroots levels for study and investigations and found a number of advanced communes and production brigades with varied natural conditions. the fundamental experience of these units was that the party organizations there implemented chairman mao's revolutionary line and mobilized the people to learn from the tachai production brigade, national pace-setter in agriculture, and to improve farming conditions through hard work. this experience helped leading cadres of the nanning region realize that though natural conditions affect farming, they are not the decisive factor. they

recognized that the political line is the decisive factor. to continue the revolution or refuse to make progress, to lead the masses in transforming nature with revolutionary enthusiasm or bow before nature, these two different attitudes represent two diametrically opposed lines and two different world outlooks.

in the winter of 1969, the regional party committee led the cadres and the peasants in conscientiously studying the party's basic line and criticizing liu shao-chi's revisionist line. this helped heighten the people's consciousness of class struggle and the two-line struggle. the party committee held on-the-spot meetings in more than 20 advanced communes and brigades to spread their experience. with high spirit and strong determination, the whole region launched an upsurge in farmland capital construction.

the punung production brigade on a mountain peak used to have low grain yield before liberation because of dry spells. the state supplied the brigade with a dozen tons of grain every year until 1969. the brigade party branch urged the masses to discuss how to improve the area and launched a movement to improve farmland. from 1969 to 1971, the brigade built more than 40 ponds and reservoirs with a total storage capacity of one million cubic metres, cut two tunnels totalling 143 metres long through mountains and dug 18 kilometres of canals. these projects helped the brigade achieve surplus grain in 1970. grain output doubled in three years.

in mountainous lungan county, the county party committee organized three groups to survey rivers and valleys in the ten people's communes. on the basis of this work and opinions collected from the masses, the county drew up a plan for capital construction. seven out of the eight standing committee members in the county party committee went to the grassroots levels and worked with the masses at work sites.

in the winter of 1970, more than 10,000 commune members in the county built a reservoir with a storage capacity of 18 million cubic metres and other water conservancy projects, thus ensuring that 3,300 hectares of farmland would give stable yields despite dry spells and waterlogging.

under the leadership of the county party committee, the local people harnessed chingwang lake. they dug a 210-metre tunnel to divert mountain floods and prevent them from flowing into the lake. the county had good harvests in 1972 and 1973.

the mountainous counties in the western part of nanning region have built ponds, reservoirs and terraced fields since 1970. the eastern part of the region put stress on projects to control flood and relieve waterlogged fields. the region has completed more than 35,000 small and big water conservancy projects, deep-ploughed 106,000

hectares and turned 82,000 hectares into fields that give stable yields despite dry spells and waterlogging.

many places have improved farming techniques, popularized good seed strains and carried out scientific farming. in the eastern part of the region, over 90 per cent of the production teams have set up mass scientific farming groups.

total grain output in the nanning region increased by an average of 10.5 per cent every year since 1969 thanks to the people's hard efforts.

Spring Farming in Northern China

(NCNA-English - Peking, Mar. 6, 1974)

northern china is stepping up preparations for spring farming which is in full swing in the southern part of the country. inspired by the struggle to criticize lin piao and confucius, commune members show greater enthusiasm for spring farming this year. more labour force has been put into farming, more manure collected, and more work done in water control this spring than last.

while busy doing spring farming, commune members in the shihchiachuang region, which had bumper grain and cotton harvests last year, take an active part in criticizing lin piao for attempting to use the doctrines of confucius and mencius to restore capitalism. some 1,600,000 people have engaged in terracing hill slopes, digging ditches and sinking wells. since last winter the region has deep-ploughed and levelled over 174,600 hectares of land, one-third more than last year, repaired all farm machinery and implements, trained 53,000 new tractor or diesel engine drivers and prepared fine strains of seed. sowing has already begun in some communes and brigades. by the end of january over 60 per cent of the cadres of the departments under the regional party committee had gone to work at the basic levels. some 7,400 county- and commune-level cadres are grasping revolution and promoting production alongside commune members in the rural areas.

over 500,000 people in the yulin region in northwest china's shensi province are engaged in spring farming, 8 per cent more than last year. the area, whose grain output last year was 20 per cent over the previous record, has collected 11 per cent more manure than last winter-spring and half of it has been sent to the fields.

the members of a commune in tingpien county, which has poor sandy soil, criticized the theory of "everything is decided by heaven" preached by confucius and mencius. this helped raise their consciousness of class struggle and the two-line struggle and strengthen their determination to combat nature. the commune has sunk 13 wells since this january, accumulated three or four times as much manure as in previous years. a hectare of irrigated land gets some 75 tons of fertilizer this year.

preparations for spring farming is in full swing in the chiuchuan region in northwest china's kansu corridor. the peasants have sunk 480 wells, 18 times as many as last year, and are putting finishing touches to more than 300 small water conservancy projects. they harrowed the fields to preserve soil moisture and sowed immediately after a spring snowfall.

in the suihua region, a granary on the sungnen plain in northeast china, 800,000 commune members have turned out to level land and build water conservancy projects in severe cold 20 or 30 degrees centigrade below zero. irrigation and drainage facilities have been added to 11,300 hectares of land since last winter. communes are now busy sending manure to the fields.

the 12 counties in the suihua region supplied the state with 1,100,000 tons of commodity grain last year. summing up last year's experience, commune members are determined to learn more from the tachai brigade, national pace-setter in agriculture, and work still harder to win an even greater harvest this year.

TECHNICAL INNOVATIONS

Technical Innovation Drive Boosts Production in East China Plant

(NCNA-English Nanking, Mar. 5, 1974)

a machine-building plant in east china is now producing as much in one month as it did in a whole year before the cultural revolution.

the changchou diesel engine plant is a major enterprise producing engines for farm use in kiangsu province.

"since the founding of new china, our country has systematically built many new machine-building plants and has mobilized the workers and technical personnel of the present plants to transform old equipment to raise productivity," said a leading member of the plant. "our experience since the beginning of the cultural revolution has convinced us that the policy of 'walking on two legs' is the only correct one for our country's machine-building industry to achieve greater, faster, better and more economical results."

the plant began as a small iron works at the turn of this century. throughout 36 years under the reactionary kuomintang rule, this small enterprise remained a few ramshackle buildings manned by some 100 workers running twenty pieces of antiquated equipment. at the time of liberation, it could produce only water-wheels, oil-presses, low-speed engines and textile machinery parts.

the plant grew quickly after liberation thanks to the attention paid by the communist party and people's government. but under the influence of liu shao-chi's revisionist line, the leadership of the plant for a time did not rely on the masses to improve the backward production.

leading members and the workers of the plant in the cultural revolution criticized liu shao-chi's revisionist line in running enterprises without relying on the workers. this touched off a mass drive for technical innovations which brought about marked improvements. typical is the story of pai po-jung who remodelled a milling machine twice.

the plant formerly used a lathe to process crank shaft of the diesel engine. a worker in one shift could handle only 15 shafts. this process became a bottleneck.

veteran worker pai po-jung, an activist in technical innovations, proposed to make a multi-head milling machine, based on the principle of the bobbing machine in a textile mill. his proposal won the approval of the leading cadres and technical personnel. he tried hard for three months and remodelled an old milling machine into a five-head milling machine. this enabled a worker to process 150 shafts per shift, making the operation ten times as efficient as a lathe while reducing labour intensity greatly.

in 1970 when the plant began to produce 12-hp diesel engines instead of 8-hp engines, the five-head milling machine could not meet the new requirements. some people suggested that the plant buy a new milling machine, but pai po-jung and others wanted to save state investment and suggested improvements for the five-head milling machine.

the remodelled five-head milling machine can work on five crank shafts at the same time, while quality is ensured.

the milling-machine story taught the leading cadres a profound lesson. they saw that the workers not only wanted to transform working conditions, but had the ability to do so. the plant party committee has since 1970 promoted more than two hundred experienced workers to leading posts at the plant, shop and shift levels. over 90 per cent of the leaders and deputy leaders of the 59 work teams in the plant are veteran workers who were promoted. two of the four vice-chairmen of the plant revolutionary committee are former model workers who are now in charge of the plant's production and technical matters.

conscious of their responsibility as masters of the plant, the worker-cadres took the lead in making technical transformation. in the number two metal-cutting shop, 11 team leaders set the pace in making 230 technical innovations in the past three years. the shop has overfulfilled its quota month after month during these years.

the party committee also pays attention to bringing the initiative of the technical personnel into play. they are encouraged to cooperate with the workers in solving difficult technical problems and give technical lectures to the workers in plant-run or shop-run training classes.

the plant has since 1966 installed 14 fully or partly automatic production processes and adopted precision casting, fluidics and other new techniques and technological processes as well as 1,800 technical innovations.

in the latter half of 1969 the workers and technicians revised the old design of the 8-hp diesel engine on the basis of comments by rural people's communes and turned out an entirely new product, a 12-hp diesel engine. the new product is more compact, has greater horsepower and fewer parts and uses less fuel than the old product. it weighs 50 kilograms less than the 8-hp engine. since the new product went into serial production in 1970, the plant has saved enough steel to make an additional 28,300 diesel engines.

the technical innovations have greatly spurred production. compared with 1965, the year before the technical trasformation started, the plant in 1973 produced eight times as much in terms of value while the total investment for the technical transformation since 1966 was even less than a year's profit.

the plant's growth since liberation has been reflected in its 51-fold increase in building area, 13-fold increase in the number of workers and 28-fold increase in equipment. just under half of all the equipment has been made by the workers themselves since the cultural revolution began.

OBITUARIES

Mr. Wang Yuan-hsing Dies in Peking

(NCNA-English Peking, Mar. 5, 1974)

mr. wang yuan-hsing, deputy to the national people's congress and vice-chairman of the peking municipal committee of the chinese people's political consultative conference, failing to respond to all medical treatment, died of a heart attack in peking on february 19, 1974, at the age of 64.

mr. wang yuan-hsing served successively as member of the commission of the overseas chinese affairs, vice-chairman of the all-china federation of returned overseas chinese, chairman of the peking municipal federation of returned overseas chinese, vice-chairman of the peking municipal committee of the c.p.p.c.c. and deputy to the second and third national people's congresses.

mr. wang yuan-hsing was a patriotic overseas chinese personage who supported the communist party of china and chairman mao. during his stay abroad, he made contributions to the cause of friendship with the local people and to aiding the motherland's war of resistance against japan and war of liberation. after returning to china, he supported the socialist revolution and socialist construction. he expressed the hope that overseas chinese would forge a patriotic unity and strive for the liberation of taiwan and the fulfilment of the sacred cause of unifying the motherland.

a memorial service for mr. wang yuan-hsing was held today at the auditorium of the papaoshan cemetery for revolutionaries. it was attended by leading members of the n.p.c. standing committee, the ministry of foreign affairs, the peking municipal revolutionary committee, the peking municipal committee of the c.p.p.c.c. and other organizations, including liao cheng-chih, ma wen-po, chuang hsi-chuan, hu yu-chih, chia ting, hsia hsiang and wang lin, and the late mr. wang yuan-hsing's friends lin yi-hsin, tsao chu-ju, jung yi-jen, lin hai-yun, lin chiao-chih, lin hsiu-teh, chuang ming-li, shen tzu-chiu, chang kuo-chi, lu hsin-yuan, chang chu-kun, chang shu-ming, hung szu-szu, wu huan-hsing and wu yi-hsiu. the urn containing mr. wang yuan-hsing's ashes was placed at the papaoshan cemetery for revolutionaries.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Comrade Chang Chun-chiao Fetes Comrades Hill and Gallagher

(NCNA-English Peking, Mar. 6, 1974)

chang chun-chiao, member of the standing committee of the political bureau of the central committee of the communist party of china, gave a banquet here this evening to warmly welcome e.f. hill, chairman, and n. gallagher, vice-chairman, of the australian communist party (marxist-leninist).

present were keng piao, member of the c.p.c. central committee and head of the international liaison department of the c.p.c. central committee, feng hsuan, member of the c.p.c. central committee and deputy head of the international liaison department, and leading members of departments concerned, including li hsiao-pai and lin tang.

prior to the banquet, comrades chang chun-chiao and keng piao met with comrades e.f. hill and n. gallagher. the meeting and the banquet proceeded in a very cordial atmosphere.

CHINA AND JAMAICA

Jamaican Prime Minister Watches Performance of Chinese Acrobatic Troupe

jamaican prime minister and mrs. michael manley yesterday evening watched the fourth performance of china's wuhan acrobatic troupe in the company of chinese ambassador and mrs. li chao, head of the troupe shen tsien and deputy head yang jui, according to a kingston report.

before the performance, shen tsien presented to prime minister and mrs. manley an album of photos of the wuhan acrobatic troupe in performance.

after the show, prime minister and mrs. manley met with all the acrobats and posed for a photo with them.

MALAYSIA

Malaysia Stops Trading with Israel

(NCNA-English _ Peking, Mar. 6, 1974)

malaysia has stopped all trade -- import and export -- with israel on march 4, the malaysian government announced on that day, according to a kuala lumpur report.

in a statement that day, deputy prime minister of malaysia hussein bin onn said that this decision was taken after prime minister tun abdul razak had attended the islamic summit conference held in pakistan and visited the middle-east countries.

fertilizer is malaysia's main import from israel. hussein bin onn said, malaysia will seek other ways to import fertilizer.

Malayan Women Struggle for Vital Interests

(NCNA-English Peking, Mar. 6, 1974)

malayan women of various nationalities have risen to struggle to defend their vital interests, according to the "voice of malayan revolution".

at the end of january, 270 women workers of a weaving mill in kuala trengganu held a struggle against discrimination and illtreatment of women workers and for higher pay and better working conditions. 2,000 women workers of an electronic appliance factory in malacca held a demonstration on february 3 in protest against the management for not paying them on festivals. they denounced the capitalists for treating them like slaves. the foreign monopoly capitalists were compelled to accept some of their demands.

women workers of an electronic appliance factory in george town, walked out on february 8 in protest against the capitalists rejection to pay cost-of-living allowances. 1,200 women workers of another electronic appliance factory in the same city also went on strike on february 12 for more pay and commuters allowance. the following day capitalists of some electronic appliance factories there were forced to agree in principle to give cost-of-living allowances.

CHINA AND SOVIET UNION

Jen-min Jih-pao Commentary: Why Soviet Revisionist Gentlemen Fly into a Rage

(NCNA-English Peking, Mar. 6, 1974)

an article by the commentator in today's "people's daily" entitled "why soviet revisionist gentlemen fly into a rage" follows:

the movement to criticize lin piao and confucius, initiated and led by our great leader chairman mao, is developing vigorously in china. this great political struggle in china has made the soviet revisionist gentlemen nervous, alarmed, bewildered and full of rage, they have rushed into vicious attack. their press, news agencies and radio stations have all been set in motion, and articles published one after another clamour that the struggle in china to criticize lin piao and confucius is "another campaign of terror" to "oppose the internationalist forces at home", and is designed to destroy "cultural treasures", and so on and on.

such abusive charges and slanders by the soviet revisionist renegade clique are by no means new. during the great proletarian cultural revolution in china, when the chinese people achieved tremendous victories in smashing the restorationist plots of the anti-party revisionist cliques, the soviet revisionist renegades could not conceal their hopeless dismay and repeatedly slandered the chinese people. the blows dealt at the revisionist restorationist forces in china caused the soviet revisionist renegade clique acute pain. such a chain reaction on the part of the soviet revisionist gentlemen proves to us that china's movement to criticize lin piao and confucius is a great struggle to oppose and prevent revisionism and a telling blow to imperialism, revisionism and all reaction.

the soviet revisionist renegade clique attacks as "opposition to the internationalist forces at home" china's movement to criticize lin piao and confucius. "the internationalist forces" like "the healthy forces" they spoke of in the past, refer to the handful of renegades and traitors such as liu shao-chi and lin piao and those reactionary forces representing the interests of soviet revisionist social-imperialism and all exploiting classes. the so-called "internationalist forces" refer to those vainly attempting to restore capitalism in china, who want to throw themselves into the arms of soviet revisionist social-imperialism and turn china into a colony of soviet revisionist social-imperialism. the movement to criticize lin piao and confucius in china is to criticize in a penetrating way the crimes of the lin piao anti-party clique to restore capitalism at home and to capitulate to soviet revisionist

social-imperialism abroad; that is, it is a movement to cut off the soviet revisionists' claws with which they attempt in vain to subvert the dictatorship of the proletariat in china. by labelling lin piao and his followers as "the internationalist forces", the soviet revisionist renegade clique cannot in the least save this handful of traitors from their doom. on the contrary, it has precisely shown up the ultra-right essence of lin piao's reactionary line and has laid bare the fact that the soviet revisionist renegade clique has not renounced its intention to subjugate china and continues to cherish the futile ambition to subvert the dictatorship of the proletariat in china.

the struggle to criticize lin piao and confucius is "another campaign of terror", the soviet revisionist gentlemen allege in a burst of morbid fear of all that is revolutionary. for revolutionaries, it is best that revisionists feel such fear. in history, the counter-revolutionary forces have always felt terrible fear when facing the growth of great revolutionary movements. the birth of the paris commune frightened the bourgeoisie out of their wits. lenin, when leading the october socialist revolution, was reproached by the renegade kautsky for enforcing "terrorist rule". that the soviet revisionist renegade clique is now attacking as a "campaign of terror" china's movement to criticize lin piao and confucius harms this great struggle not at all; it only manifests its profound strength.

the soviet revisionists loudly trumpet that "confucianism" is a "superior compendium of solely valuable wisdom accumulated for centuries", and attack china's criticism of lin piao and confucius as being aimed at destroying "cultural treasure". indeed, to all reactionaries attempting retrogression and restoration, the counter-revolutionary doctrine of confucius and mencius is a "cultural treasures". but to the revolutionary people, it is rubbish which must be cleared away. the soviet revisionist social-imperialists and other imperialists have an evil purpose in treating rubbish as treasure; just as lu hsun said, the purpose behind foreign mandarin worship of confucius was to "subjugate china". grasping tightly this "cultural treasure", the soviet revisionist renegade clique is trying to use it as a "brick" to break open "the door of happiness" leading to subversion of and aggression against china. however, we advise these soviet revisionist gentlemen -- they are indulging in a day-dream. the chinese people will carry the struggle to criticize lin piao and confucius through to the end. this is the chinese people's firm and unshakable determination.

it is no surprise that the soviet revisionist renegade clique is in a rage and is violently attacking china's movement to criticize lin piao and confucius. in attempting to subvert china's proletarian dictatorship and turn our nation into a colony of theirs, they have always placed

their hopes in the revisionist restorationist forces hidden within our country. since their dreams have failed over and over again, how could they not feel deeply grieved and hysterical with anxiety?

the day of rejoicing for the masses of the people is a day of woe for the counter-revolutionaries. let the soviet revisionist social-imperialists go on weeping in their corner. with firm strides, the chinese people will carry on the movement to criticize lin piao and confucius to the end until total victory has been won.

Jen-min Jih-pao Article: Soviet Revisionists' Sinister Program of Neo-Colonialism

(NCNA-English Peking, Mar. 5, 1974)

the "people's daily" today carries an article by chai chang entitled "the soviet revisionists' sinister programme of neo-colonialism -- their ulterior motives in peddling the theory of 'international division of labour' in the third world". excerpts of the article follow:

the soviet revisionist renegade clique has for a long time insidiously advocated their so-called theory of "international division of labour". in recent years the soviet revisionists have been trying their utmost to spread their "international division of labour" theory to the third world, alleging that only by "cooperating" with the soviet revisionists, can the developing countries "establish independent national economies".

what after all is this soviet revisionists' so-called "international division of labour"? the soviet revisionist new tsars have since the 1960s been feverishly pushing a policy of expansion and plunder abroad. their so-called "international division of labour" is the product of soviet revisionists' neo-colonialism, or social-colonialism. using this "theory", soviet revisionism, in keeping with its own needs, has forced some east european countries under its control to reorganize their organs for industrial and agricultural production and to renounce their right to independently develop their economies. the result is that some countries with comparatively developed industry in the past have been compelled to become accessory factories making spare parts for soviet industries. under the soviet revisionist pretext of "meeting the needs of other socialist countries for farm products", some countries have been

forced to become supply-orchards and gardens as well as livestock farms for the u.s.s.r. it is obvious that this so-called "international division of labour" is nothing but an out-and-out neo-colonialist plan designed to colonize members of "the council for mutual economic assistance" (cmea) under soviet revisionist control.

however, the rapacious ambition of the aggressive soviet revisionists cannot be satisfied so long as national economic planning remains "within the sovereignty of these countries" in the case of some cmea members. to deprive these countries of what remnants of sovereignty they retain, the soviet revisionists demand "coordination" of their national economic plans. openly and shamelessly distorting the marxist-leninist theory on national economic planned and proportionate development, they proposed the establishment of so-called "international proportional relations". through the "coordinating" of the plans, they undermined the national economic plans of "cmea" countries and damaged their industries, heavy industry in particular, so as to meet the new tsars' needs for plunder. the result of such "coordination" is that some east european countries have been forced to renounce production of traditional products, close newly built factories and reorganize a large number of factories to produce totally different products to meet soviet revisionist needs, thereby causing huge economic losses to these countries.

the main organisational form of the soviet revisionist "international division of labour" is to establish a cartel-type "organisation of economic cooperation" followed by the setting up of an "international economic complex". to date, they have already compelled the cmea members to set up many "economic cooperation organisations" and, through these "supra-national" economic organisations, directly control the key national economic departments in these countries. for example, through the "international metallurgical industry cooperation organisation", soviet revisionists have taken over direct control of the whole process of the metallurgical industry in some east european countries, from ore-mining to production, sales, and building of blast-furnace. through these "economic cooperation organisations" the soviet revisionists attempt to lay a foundation for their "international economic complex". the so-called "international economic complex" is a huge highly-monopolized combine. such a combine is run in accordance with a joint international plan and its labour force, finances, products and services can be "freely mobile". once such a "complex" is founded, soviet revisionist claims that they "respect state sovereignty and territorial integrity" and national independence become utter nonsense.

having implemented this colonialist policy in eastern europe, the soviet revisionists are now

pecking it in the third world. a long article in the no. 8, 1973, issue of the soviet journal "communist" openly urged the developing countries "to gradually and step by step participate in the international socialist division of labour". running soviet revisionist "joint-stock enterprises" in these countries to "gradually deepen specialization and cooperation in production" and to "perfect even more the division of labour" is the "new form of cooperation" which has been given priority "more and more resolutely". in addition, the "economic integration" plan of the cmea has been "opened" to the developing countries. in short, the soviet revisionists want to extend to the third world the neo-colonialism which it pressed upon some east european countries.

soviet revisionism has always regarded the third world countries as targets for plunder. in the last decade, through its so-called "assistance" and "economic cooperation", it has pillaged large quantities of mineral and other industrial raw materials and agricultural products at the lowest possible prices from asian, african and latin american countries. according to estimates, in the period between 1960 and 1971, the soviet revisionists plundered these countries of 6,700 million dollars worth of cotton fibre, natural rubber, non-ferrous metals and foodstuffs, among which foodstuffs accounted for 3,200 million dollars, and natural rubber, 1,700 million dollars. the soviet revisionists also use "assistance" and "economic cooperation" as a means of taking over control of the industrial departments of asian, african and latin american countries. in india, which has close "cooperation" with the soviet revisionists and more thorough "specialization" in production, the soviet revisionists through "assistance" have set up steel, engineering, power and some other major industries. these industries must be operated in accordance with the standard, variety and quantity stipulated by the soviet revisionists, and must sell their products to the soviet revisionists at dictated prices. as a result in india, 30 per cent of steel, 60 per cent of oil, 60 per cent of electric equipments and 85 per cent of heavy machine tools have fallen under soviet revisionist control. this is the true nature of what the soviet revisionist magazine "communist" advocates, namely that the soviet revisionist "cooperation" "is helpful to solve" "one of the sharpest problems -- the problem of product market conditions" in asian and african countries.

however, plundering cheap products and raw materials through so-called "assistance" and "economic cooperation" is too restricted after all. once debt and loan have been repaid, prerogatives might possibly vanish. to resolve this problem, the soviet revisionist "communist" treats the opening of so-called "joint-stock enterprises" as "a new form of cooperation" in dealing with the developing countries mainly. speak

frankly: in reality, the so-called "joint-stock enterprise" is but a change of form for plunder from "assistance" to crude capital export, and from enjoying privilege of exchanging armaments and machinery for cheap raw materials to seeking long-term control and monopoly over asian, african and latin american economic life. isn't this out-and-out imperialist theory and practice exclamation?

our great leader chairman mao has pointed out: "imperialism has prepared the conditions for its own doom. these conditions are the awakening of the great masses of the people in the colonies and semi-colonies and in the imperialist countries themselves. imperialism has pushed the great masses of the people throughout the world into the historical epoch of the great struggle to abolish imperialism."

along with the awakening of the third world people, the ruthless nature of soviet revisionist social-imperialism is being constantly unmasked; more and more countries and people have come to recognize the reactionary features of the soviet revisionists' "international division of labour". many developing countries look upon the policies of developing their national economy independently and through self-reliance as a reliable way to rid themselves of the control and plunder by imperialism and superpower hegemonism and shake off poverty and backwardness.

countries want independence, nations want liberation, people want revolution -- this is the irresistible historical trend. the days have gone forever when one or two superpowers can force their will on the world peoples. the soviet revisionist gangster's theory of "international division of labour" is bankrupting itself daily and will inevitably and inexorably be consigned to the garbage heap of history.

CHINA ANS SYRIA

Peking Football Team Leaves for Syria

(NCNA-English Peking, Mar. 5, 1974)

china's peking football team with wang fu-yung as its leader and teng yen-ping as its deputy leader left here by air this afternoon for a friendly tour of syria.

it was seen off at the airport by jabr al-atrash, ambassador of the syrian arab republic to china, and leading members of departments concerned under the chinese physical culture and sports commission including chang chih-huai and chu tse.

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